VIRGILS
ECLOGVES,
WITH HIS BOOKE
DE APIBVS,

Concerning the Governement and ordering of BEES:

Translated Grammatically, and also according to the proprietie of our English tongue, so farre as Grammar and the verse will well permit.

Written chiefly for the good of Schooles, to be used according to the directions in the Preface to the painfull Schoole-Master, and more fully in the Booke called *Ludus Literarius*, or the Grammer-Schoole. *Chap.* 8.

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TO THE RIGHT NOBLE AND WORTHY KNIGHT SIR GEORGE HASTINGS, brother to the Right Honorable the Earle of Huntingdon.

SIR,

BOokes have ever ſought out the fitteſt Patrons. Thinking ſeriouſly with my ſelfe, who might moſt juſtly challenge the Dedication of this Labour at my hands, which I truſt ſhall ever bring ſome light and comfort to our Grammar Schooles, I could find none to have thereunto a better title then to your ſelfe. Sith God hath indeed made you a worthy light, for the ſound love and true advancement of vertue and good learning, and that even from your tender yeares. In as much as you (contrary to the courſe of of the greateſt part of the flower of the Nobili-

tie and Gentrie of our Age) have addicted your ſelfe unto your ſtudies, for the good (I truſt) both of the Church and Common-wealth, in ſtead of following the exceſſive pleaſures of the time; and have moreover in a ſingular manner manifeſted your affection towards them both, & towards all good learning to that end. When as out of that maintenance, which in regard of your high birth and noble line, might ſeeme farre too little for your ſelfe; you have yet ſeparated and conſecrated, as your firſt fruits, a portion thereof unto the Lord, towards the maintaining of ſundry poore Schollers in the Vniverſitie, by whom his glory may be advanced, and the good of his people perpetually procured. Concerning which, let me crave pardon of you (good Sir) and beare the blame, that (though contrary to your minde) I yet ſtill deſire, as I ought, that memorable love of yours to be knowne, for the good enſample and provoking of many others to the like: wherein one day they ſhould finde a thouſand times more comfort, doing it with upright hearts, then in all that they ſhall beſtow, not onely in the over-hot purſuite of their vaine pleaſures and delights,

but even in ſundry other kinds, which make the faireſt ſhew. As my ſelfe am ever bound in all places to acknowledge thoſe great reſpects, which I juſtly owe unto your ſelfe and that right noble houſe for my ſelfe and mine, ſo I hope our God wil enable us to ſeek evermore to be anſwerable thereunto, as his Majeſtie ſhall vouchſafe us fit opportunities. What is wanting in us, his goodneſſe (I truſt) will fully recompence, that you may be ever honoured, walking with him in this world, and living with him in bleſſednesſe for ever in the heavens. And in this earneſt deſire, with my hearty prayers inceſſantly for you, that God may make you to increaſe daily in all true honour, I commend you to his heavenly grace, reſting

Yours ever moſt bounden,

Iohn Brinſley.

A plaine Direction to the painfull Schoolemaſter and others, for the moſt profitable uſe of this and the like Grammaticall tranſlations.

TO the end that all Schollers may find the ſeverall benefits of theſe tranſlations mentioned in my Grammer-ſchoole, not onely for ſound underſtanding, true conſtruing, parſing, getting without booke, making and proving the ſame Latin, ſpeedy turning either into proſe or verſe, but alſo for growth in our Engliſh tongue together with the Latin; and principally for cauſing Schollers to ſtudy of themſelves, and to prepare their lectures at home, to bring them more perfectly, and keepe them more ſurely; and all this with very much certainty, pleaſure, and eaſe, both to maſter and ſcholler, I find this courſe moſt ready.

1 Cauſe every one to be well acquainted with their Grammar rules, and eſpecially to be perfect in the rule of conſtruing, that they may ever follow that direction.

2 Becauſe the greateſt part in every Forme are commonly of the duller ſort of wits and more negligent, and alſo hardlier drawne to take paines at home, unleſſe they evidently ſee the way how they may do it with ſome delight; cauſe ſome pregnant ſcholler of their owne Forme, or of ſome higher, to reade them their lecture overnight, truely conſtruing it over once or twice, and ſhewing them the hard words and phraſes briefly.

3 Direct them either to trie firſt how they are able to conſtrue of themſelves, and finde out a reaſon of every thing, why it muſt be ſo conſtrued; and after to compare and trie that which they have done, by the tranſlation. Or elſe if they have not ſufficient leiſure, and that they would do it ſpeedily, or be not ſo well able to do it of themſelves, direct them to reade over the tranſlation once or twice; firſt, that they may fully underſtand the matter whereby all the conſtruing will be made moſt eaſie; and then adviſe them to examine carefully by themſelves the reaſon of the whole conſtruction. And ſo for parſing every thing in the ſame order as they conſtrue: for theſe two

ſe

ſo depend one upon another, that they cannot be ſeparated. In a word, cauſe them ſo to ſtudie their lectures out of the Latine booke and the tranſlation together, that they may be able with their book under their arme, to deliver and pronounce the whole lecture either Latine or Engliſh alone, ſo alſo to conſtrue and parſe without booke to deliver their lectures either in the plaine Grammar order, or more elegantly, and ſo to give varietie of phraſe, and whatſoever is obſerved in the tranſlation.

4 *Be carefull that they take not overmuch at a time, and then ſo many of them as are apt and painful, wil the next day at any time, within an houres ſpace given them to meditate, be able to deliver their lecture (ſo as I ſaid) viz. pronouncing it without book both in Latine and Engliſh; conſtrue and parſe without booke, give varietie of Engliſh phraſe, and whatſoever can be required for the underſtanding and knowledge of every word. Hereby alſo they will be able to keepe all that they have learned, not onely to repeate each weekes worke moſt perfectly upon the friday, but alſo their whole quarters worke at each quarters end, if they uſe to repeate it now and then, and ſo to keepe their authors for every uſe, far more perfectly then by any other meanes.*

For theſe Eclogues and the booke de Apibus, *I have made choiſe of them to tranſlate thus, as being the moſt familiar of all* Virgils *workes, and fitteſt for childrens capacities: and in ſome of them I have made a plaine Analyſis or reſolution, for the more eaſie and full underſtanding thereof. as namely of the firſt and laſt Eclogues, and ſo of that excellent booke of the government and ordering of Bees, which is able to draw the very wiſeſt into an admiration, for their policie, and the rare workes of God apparent in them. The reſolution of the reſt I have omitted, as being for the moſt part but heardmens talke, or the matter not ſo fit, and ſo the tranſlation of the latter part of the ſixt Eclogue. In the firſt Eclogue I have given a litle taſte of the Rhetoricke in Tropes and figures: for the reſt I referre to* M. Butlers *Rhetoricke,* M. Farnabies *tropes and figures, and to* Ramus *Commentarie. The Eclogues being ſelect poemes, I would have pronounced moſt exactly, as namely the* 1, 3, 5, 7, *&c. (like as* Tullies *paradoxes, and ſome choiſe Orations for patternes of Theames and Orations) for that they may be moſt notable helps to an excellent pronunciation, which is a principall ornament to all*

to

learning, and will bring the schollers much estimation with others, and delight in themselves.

I have onely proceeded thus farre in translating, being fully assured upon certaine experience, that children first entred well in Grammar, and having gone through but these parts of the authors which I have thus translated, will be able by Gods blessing (if they proceed in a right order) to take their lectures of themselves, at least with very little assistance, in all the rest of Virgil & the higher Latin authors; by the meanes of the worthy Commentaries and other helpes, which the Lord hath in this last age provided above all former times.

As for that feare of making truants by these translations, which conceit arose meerly upon the abuse of other translations, never intended for this end; I hope that happie experience in this kind, will in time drive it, and all like to it, utterly out of schooles and out of the minds of all. Sith for my selfe, by the meanes hereof I finde the cleane contrary, in causing my schollers to give a reason of every thing why it must be so, and also almost double profit to that which I could otherwise. And finally, for that I can hereby teach many more then I could without, and cause every one of them which are any thing diligent and apt, to render an account of that which he learnes from quarter to quarter continually; and all with much ease and pleasure to my selfe, delight and contention among themselves, and great contentation to their friends. Trie aright, and then give your sentence. The comforts which my selfe have found herein, without any of the surmised inconveniences, and the same approved and confirmed by many learned, do make me confident to desire to commend them to all. For all other objections I have answered them at large in my Grammar schoole. Experience, I trust, will fully satisfie all sorts in time. Though the slips in this as in the rest, be very many, the difficultie of the labour to observe duly all the directions, both for Grammar, proprietie, puritie and otherwise, (as whosoever makes triall will soone perceive) and also my continuall employment may pleade for me, desiring, if the Lord vouchsafe that favour, to refine them all; like as I hope that he who hath thus far proceeded, will for his owne glory, and the good of his people, perfect the whole worke in his due time. Whereunto craving thy love and prayers, I comend thee to his grace, & rest thine, in what his goodnes shal vouchsafe unto me.

N. B.

THE

‖BVCOLICKS OF PVBLIUS VIRGILIVS MARO:

The first ‖ *Eclogue* * *which is named* ‖ *Tityrus.*

‖ Pastorals or heardmens songs. They are called *Bucolica* βυκόλ & *bubulcus* or *armentarius*, whereof comes *bucolicus, a, um*, pertaining to neate or to beasts, or pertaining to heardmen or pastorall: and so *Bucolica* (*carmina*) neat-heards songs, or, heard-mens songs, and by a *Synecd.* sheepheards songs.

‖ These are also called Eclogues of Ἐκλογὴ *electio, quasi electum poema*, a choyse Poeme: or here signifying, *collocutio*, because most of them are set downe in manner of Dialogues, viz. in talke betweene two or more parties. * To which [or whereto] the name is *Tityrus*. ‖ The name *Tityrus* seemeth to be taken out of the Greeke Poet *Theocritus*, whom *Virgil* specially imitates in these Eclogues, where it is the name of a sheepheard most expert in countrey muscke. Thus is this first Eclogue named *Tityrus* of this fained sheepheard, whose felicity is here chiefely recorded, and under his name *Virgil* is meant.

‖The Argvment.

‖ *Melibeus* a sheepheard, * under whose name we here understand any sheepheard of *Mantua*, * being driven out of his bounds ‖ by an old souldier, * bewaileth ‖ his calamitie in this Eclog: * & aggravates his miseries by comparing them with the felicitie of *Tityrus* his

‖ The matter of this Eclogue or the substance hereof.

‖ *Melibeus* a sheepeard and familiar friend of *Tityrus*.

* By the name of whom we understand any *Mantuan* sheepheard.

* Driven away from his bounds [viz. his fields or possessions.]

‖ By an ancient souldier, viz. by one to whom his possessions were given for his long service. * Deplores [or laments] ‖ his misery or mishap: * and exaggerates his owne miseries by collation [viz. by comparison] of the felicity of *Tityrus*.

neighbour.* *Tityrus* contrarily, (who repreſents the perſon of *Virgil*,) being now ‖ ſecure, * having recouered his poſſeſſions, *extols *Auguſtus* ‖ the author of his quietneſſe with *admirable praiſes even unto heauen. * Towards the end of the Eclogue, *it being now neare night,* he invites *Melibeus* to his houſe * with a kind of rurall courteſie.

* Contrarily *Tityrus* who ſuſtaines the perſon of *Virgil* [viz. under whoſe name *Virgil* is meant.]

‖ Without care or feare.

* His farmes [viz. his lands] being recouered,

* Lifts up into heauen *Auguſtus* [*Ceſar* the Emperour.]

‖ The principall cauſe of his peace.

* Marvellous or wonderfull.

* About the end [or a little before the end:] * night now imminent [viz. approching apace:] * he invites *Melibeus* to [his] entertainment [viz to give him entertainment: * with a certaine countrey-like] or homely curteſie [or kindneſſe.]

THE

THE FIRST ECLOGVE,

which is called

(1) *Tityrus.*

[The speakers are]

(2) *Melibeus and Tityrus.*

Melibeus.

a In this Eclogue (as was shewed in the Argument) *Melibeus* laments his owne calamity, & the estate of the rest of the townsmen of *Mantua*, by comparing their misery with the fortunate estate of *Tityrus*, which he admireth with a secret indignation: That he might ly at his ease under the shade, and play his country ditties upon his pipe.

b When they contrarily were enforced to leave their country and pleasant fields:

And glad to flie their native soile, yet he lying at his ease under the cool shade, might sing his songs in praise of his love faire *Amaryl*, to cause the very woods with their echo to resound the same.

a *Tityrus*, thou * lying all along under the * (3) covert of * the (4) broade (5) beech tree, Doest * || devise || a wood-land (6) song *upon a slender (7) oaten pipe.

b Wee || leave the * bounds of our countrey and [our] || sweet (8) fields: We || flie || our countrey: [but] * thou (*Tityrus*) lying securely in the * shade,

B 2 || Teach-

* *Lying downe* [viz. *lying at thy ease or resting quietly.*]

* *Covert* [viz. *shade or shadow.*]

* *The beech tree spreading largely,* [viz. *with great armes or branches.*]

* *Meditate.*

|| *Tune.*

|| *A song fit to bee sung in the woods* [*or a rustical or countrysong, or a beardmans or sheepheards ditty.*

* *With a small oate.*

|| *Forsake, or are driven to leave or forgoe.*

* *Ends or coasts.*

|| *Pleasant grounds or lands.*

|| *Flie from, or are driven out and banished from*

|| *Our native soyle.*

* *Tityrus, thou being sluggish* [viz. *secure or lying at thy rest, or idle and careless.*

* *Shadow.*

1 *Tityrus* a fained name of a shepheard, most expert in country musicke (as was said,) here signifieth *Virgil* the famous Poet restored to his possessions by the commandement of *Augustus.*

2 *Melibeus* a heardman so called *ὀν τοῦ μέλειν τῶν βοῶν*, because he had care of cattell, representing a townsman of *Mantua*, cast out of his possessions by the Roman souldiers, to whom their lands were given.

3 *Tegmen*] *a tegimen à tegendo. Synecd. gen.*

4 *Patula*] *à patendo.*

5 *Fagi.*] *Syn. spec.*

6 *Musam*] *Metonimia efficientis.*

7 *Avena*] *Metalepsis*, an oate for a pipe made of oaten straw, *Met. materia, & Met. adjuncti*, and taken for any pipe, *Syn. spec.*

8 *Arvum ab arando*, such a field properly as is ready to be sown, now plowed or tilled, *Syn. spec.*

|| Makest.
|| To sound backe (as the Echo in the woods) faire Amaryl: viz. thy songs of thy love faire Amaryl: or to sing songs in praise of Rome and thy favourers there.
* Made thee rests to us.
* Idlenesse [viz. quietnesse or security and freedome.]
* Be ever aged to me: viz. whilst I live and after my death.
|| Delicate fat, and yong.
* Sheepfolds.
* Imbrue, colour, moysten or powre a-bout, viz. be offered on his altar.
* The altar of him.
|| Suffered my cattell.
* To wander [viz. to leasow or to goe where I will.]
|| Sing.
* What things or what songs.
|| Country pipe.
* Reede or straw, viz. on my country oaten pipe.
* I in truth.
|| Grudge at or repine against thy happinesse or prosperity.
|| I wonder at it with delight.

9 *Amaryllis* a fained love of *Virgils*, having the name of ἀμάρυσσω *Asperideo*, there it may seeme to be taken for Rome, and *Virgil* having friends there; *Metaphora*, or being put for songs of *Amaryl*, it is *Met subject.*

10 By God he meaneth the Emperour *Augustus*, who had granted him his lands and liberties, for so the Romans flatteringly made their Emperours gods. Or he meaneth that hee would honour him as God, for the greatnesse of the benefit which hee received. *Deus, Deus*, in the beginning and the end, *Epanalepsis.*

11 *Ille, illius* [poh, ptotum.

12 Kine for any kind of cattell, *Syn spec.*

13 *Errare*] *Syn. Gen.*

14 *Ludere*] *Syn. Gen.*

15 *Calamus*] *Syn. spec. & Met. Mat.*

|| Teacheſt the woods || to resound faire (9) *Amaryl.*

c Tit. Oh *Melibeus* [our] (10) God hath * wrought this * peace for us;

For (11) he ſhall * alwayes be my god, *d* a || tender lambe [fetched] from our * foulds ſhall * ſprinkle * his altar oftentimes.

e Hee hath || permitted my (12) kine * (13) to paſture freely all abroad, as thou ſeeſt, and my ſelfe to || (14) play what * tunes I pleaſe, with my || fielden * (15) pipe.

Melib. * *f* In truth I doe not || envie [thy felicitie,] || I admire it rather.

*We

c Tit.] *Tityrus* anſwereth him, rejoycing that the Emperour *Augustus*, whom hee called God, had granted him all that happy peace.

And therefore hee ſhould ever be his God: now in his life time, and ever after.

d Yea that he would offer unto him many a ſacrifice as the manner of the Romans was to doe to their gods.

e For that hee had granted him free liberty and ſafty for the keeping of his cattell where hee would, and of playing and ſinging at his will.

f Melib. Replying, telleth him that he did not envie him, but rather admireth his felicity, conſidering what troubles were at *Cremona* and *Man-*

tus and in all the countrey about, by the Romane souldiers, to whom their lands were given: whereby the poore inhabitants were driven out. And hee himselfe become very feeble, yet was faine to drive his goates farre off whither he could, to find pasture for them, having nothing else left him; and had one of them so weake as he could hardly drag her after him.

g Then gives the reason thereof, for that she had newly eaned upon a bare flint stone, instead of some better place of succour, and had there left two twins, the hope of repairing his flocke againe.

b Afterwards hee complaineth of their foolishnesse, that they could not be warned to prevent these mischiefes by so many prodigious signes: As having seen the oaks smitten with the lightning, which did portend some great evill to come unto them by the displeasure of the Emperor, as by the thunderbolt of *Iupiter* himselfe.

* We [of *Mantua*] (16) are miserably molested on every side in * all our grounds.

* Lo, I my selfe being (*17) feeble * doe drive * my goats (18) *far off, * and moreover, *Tityrus* * I can scarsly (19) drag after me this weake goate.

g For she having * eaned even now (alasse) upon a bare flint stone, hath left ‖twins the hope of [my] flocke, here amongst the thicke hazels.

b I remember the (20) oakes * smitten from (21) ‖heaven * to have foretold us this ‖ mischiefe oftentimes, ‖ if that our mind had not beene

* *It is troubled so very greatly, viz. there are so very great troubles amongst us by the souldiers.*

* *In our whole fields or throughout all our bounds or lands.*

* *See or behold.*

* *Sicke [viz. sorrowfull, pensive or heavie.]*

* *Doe.*

* *[My] little goats.*

* *Far [from our coasts] or being so farre before me that I cannot overtake them.*

* *And also.*

* *I leade scarcely this [goat.]*

* *Enforced herselfe to bring forth, or brought forth erewhile.*

‖ *Two yong kids.*

* *Touched, [viz.] scorched, or blasted, or smitten with the lightning or thunderbolt.*

‖ *Out of the aire.*

* *To foretell us.*

‖ *Evill hap.*

‖ *If we had not bin unhappy.*

16 *Turbatur* [*à militibus, h. e. non turbamur. Enal.*

17 *AEger, ago. Pavan.*

18 *Protenus, [à porro & tenus. longè vel procul. Adv. loci.*

19 *Ago, duco Epanod.*

20 The oake which sometime ministreth food to man by the mast of it, was said to be in the protection of *Iupiter*; and therefore by this divination was signified the displeasure of *Cæsar*, to take away their fields, as of *Iupiter* smiting the oakes.

21 *Cælum pro aere, aer pro tempestate aeris. Metalepf.*

22 *Prædicere. Metaph.*
23 *Sæpe. sæpe. Anaph.*
24 *Sinistra cornix* the chough ſitting on the left hand, [viz. ſitting North when they looked towards the Eaſt or Sunne riſing; which they accounted unluckie.

This verſe is omitted by ſundry interpreters, as none of *Virgils*, for that it ſeemes contrary to the divinations of thoſe times, wherein they tooke this ſigne to be luckie: unleſſe it be attributed to the ſhepheards rudeneſſe.

25 *Mantua* is a little citie in *Gallia Ciſalpina*, where *Virgil* was borne.

26 *Sic, ſic, Anaph.*
27 *Canibus catulos. Paræmaſia.*

28 *Catulos, hædos. Epanodos.*
29 *Matribus. Metaph. aut Syn-ſpec.*
30 *Nuram, ſolebam. Epanal.*

* *Left, ſiniſter.*

* *The chough, crow, or daw on the left hand. Al. The chough hath foretold unhappy tidings from the hollow holme tree, [or unhappy things.]*

‖ *Nevertheleſſe.*

* *Give us [viz. ſhew us.]*

‖ *I fooliſh ſheepheard.*

‖ *Imagined that, that citie which men call Rome, was like this our citie Mantua.*

* *Are wont oft times*

* *To put away [or to drive away to be ſold, or to the market.]*

* *The tender yong ones of our ſheepe, [viz. our lambs weaned from their dammes.]*

* *I had knowne or ſeene.*

* *To the bitches.*

[* *I had knowne.*

* *To their dams.*

* beſotted.

i (23) Oft times * the (24) unluckie chough foretold it from the hollow holme.

k But ‖ notwithſtanding *Tityrus* * tell us who this god is.

l Tit.] Oh *Melibeus* ‖ I foole ‖ thought [that] citie which [men] call *Rome*, to be like to this our [(25) *Mantua*] whither [wee] ſheepheards * are often wont * to drive * our tender lambs.

m (26) So * had I knowne (27) whelpes like * to the dams, [and] thus [* had known] (28) kids like * unto the (29) goats: thus was I (30) wont to

i Alſo the Chough chattring from the hollow holme tree on the left hand, which he accounteth another prodigious ſigne

k Yet ſeeing there was now no remedy, he deſireth to know who this god was.

l Tit. Tityrus in ſtead of anſwering directly, beginneth ſhepherdlike to extoll the city where that god dwelt: deſcribing it both by the name, & alſo the greatneſſe & ſtate of it, which hee amplifieth by his own fooliſhneſſe: That he was wont to imagine it to be like their city *Mantua*, whither they uſed to drive their lambes to ſell, but only that he thought it ſomewhat bigger.

m Even as he had knowne whelpes lik the dams, kids like to the goats, and had been wont thus to compare the greater things with leſſe.

to compare great things ‖ to ſmall.

n But * this ‖ hath lifted up the head *ſo high (31) amongſt [all] other cities;

* As the cypreſſe trees are wont among the * weake ‖ wilde vines.

o Mel. [(32) And what ſo great * a cauſe hadſt thou of ſeeing *Rome?*

p Tit.] ‖ Liberty: which * though it were long firſt, yet at length * looked backe unto me, being altogether ‖ * unprofitable [before.]

q After that (33) ‖ a whiter beard fell from me in trimming.

r ‖ Notwithſtan-

‖ *With little.*
* *Thou [city Rome.]*
‖ *Hath ſo much advanced [or lift up the head above [all] other cities.*
* *So much.*
* *How much.*
* *Bending or pliant, viz. timber.*
* *Bindeweede or ſhrubs.*
* *A cauſe of ſeeing Rome hath beene to thee.*
‖ *Even liberty [viz. a deſire of liberty.*
* *[Though it was] late [before it came]*
* *Reſpected me] or beheld me favourably.*
‖ *Sluggiſh or ſlovenlike & unhanſome.*
* *Rude and without art.*
‖ *To me pauling [or barbing] viz. as the Barber was cutting my beard.*
The ſenſe is, After that my beard began to be white.
‖ *Yet nevertheleſſe [liberty] reſpected me [viz. I became a free man.]*

n But now hee aeknowledgeth he ſaw indeed, that this citie did ſo farre exceed all others in ſtate and greatneſſe,

As the high cypreſſe trees doe the low ſhrubs.

o *Mel.*] *Melibeus* replying againe, demandeth of him the cauſe, which made him ſo deſirous to ſee Rome.

p *Tit.*] Whereunto *Tityrus* anſwereth, that deſire of freedome was the cauſe, and alſo hope of recovering his lands, which hee there obtained though long before.

q And not untill his beard began to be white, viz. that he was growne well in yeres.

r Yet at length hee obtained it after long looking and waiting.

31 *Alias inter. Apoſtrophe.*

32 *Eſque pro quanam, more antiquo.*

33 A white beard, either as the firſt down is whitiſh in many; or as ſome imagine by his yeares; or rather by cares for the loſſe of his lands; for that *Melibeus* calleth him after, fortunate old man. Which ſpeech may yet reſpect the time to come: what he was like to be. *Vid. infrà.*

standing (34) it looked backe unto [me] and came || after a long while.

s [But] || since that time, that *Amarylis* * hath got us, || *Galatea* hath left [us:]

t * And why (|| for I will confesse) || whilst *Galatea* held me,

(35) Neither * had I any hope of freedome, nor care of mine (36) estate.

u Although * many a (37) sacrifice went out of my (38) folds.

And || fat cheese was * made [by mee] for that (39) unthankfull (40) citie:

Yet * my right hand returned not home loaden with (41) money at

34 *Respexit tamen*] *Epan.*

|| *A long time after.*

|| *Since that I began to be in esteeme at Rome, I left Mantua.*

* *Hath us.*

|| *Mantua.*

* *For.*

|| *I will confesse the truth.*

|| *Whilst I abode at Mantua,*

* *Was there to mee hope of liberty nor care of my substance or estate.*

* *Much sacrifice [viz. many a lambe was fetched from my foulds for sacrifice.*

|| *I made good fat cheeses.*

* *Pressed.*

* *[My] right hand did not returne to me home at any time loaden with money [viz. I never brought any store of mony home for mine owne selfe: or for mine owne use, but ever returned empty handed.*

35 *Nec, nec, Anaph.*

36 A mans substance or goods was called *peculium*, because of ancient time it consisted chiefly in cattel, *pecus.*

37 *Victima*, is properly sacrifice for victory obtained, *à victoria.* As *hostia pro hostibus superandis*, a sacrifice for the overcomming of enemies, viz. in hope to overcome.

38 *Septum à sepio Syn. Gen. pro ovili.*

39 *Ingratæ*] unthankfull to the shepheards by whom it was maintained.

40 *Vrbi. Syn. Gen. Met. subj.*

41 *Ære*] because in old time they made money of brasse. *Met. Mat.*

s And then he sheweth that since that time that he came in favour at Rome, hee had left *Mantua* altogether.

t And also giveth the reason of it: because whilst he was at *Mantua* he had neither hope of freedome, nor meanes of recovering or increasing his substance.

u Although there went many a sacrifice out of his foulds.

And many a good fat cheese went forth of his dairy to that unthankfull *Mantua.*

Yet still his purse came empty home.

at any time.

x *Melibeus* againe applauding his happineſſe, telleth him that he wondered why his love *Amaryl*, ſo called upon the gods in ſuch penſive manner for him.

Melib.] x Oh (42) *Amaryl*, I wondered why thou * ſo penſiuely * calledſt upon the gods.

That he ſuffered his apples to hang upon his trees, not regarding to gather them, but pining away with longing after him.

|| For whom thou ſufferedſt [his] apples to hang upon * their trees:

That the pine trees, fountaines, and even the very groves did ſeeme to call for him in mourning wiſe.

(43) *Tityrus* was ||abſent hence: oh *Tityrus* the very pinetrees called thee:

|| The fountaines themſelves [did call] thee: [yea] theſe ſame very (44) groves calde for thee.

y *Tityrus* anſwering, ſheweth him the cauſe of his going to Rome, and of his tarrying there ſo long. For that he could never otherwiſe have gotten out of ſeruitude; nor haue ſeene the gods, (meaning the chiefe States of Rome, whom hee flatteringly calleth gods,) in ſuch maner as he now did being preſent with them, and to have them ſo bountifull unto him,

Tit.] y What ſhould I do? for neither could I get out of * ſlauerie,

Nor know || the gods ſo preſent otherwhere. Oh

* *Being penſiue*] *or ſorrowfull, or heauy, as forlorne, or ſad.*

* *Didſt call.*

|| *For whoſe ſake.*

* *Their owne tree.*

|| *Farre away from.*

|| *The very water ſprings.*

* *Was it lawfull for me to get forth from* [*or get out of*] *ſeruice or bondage.*

|| *The worthy nobles ſo fauourable and ſo ready to helpe.*

42 *Amarylli*] *Apoſtrophe ad amicam.*

43 *Tityrus, Tityre, ipſe, ipſi, ipſa, Anaph. Polypt.*

44 *Arbuſtum* is a grove of trees either for fruit or pleaſure, or onely for bearing up vines, to which the vines are ſaid to bee married: but chiefly of ſuch trees as beare fruit.

z Oh *Melibeus*, here I saw * (45) that renowned Youth, * for whom || our altars smoake twise sixe dayes evey yeare.

(46) Here he first gave this answer to me * humbly petitioning:

(47) Ye * servants feede [your] || oxen * as in former time, 48) * yoak [your] buls [againe.]

(49) *Mel.*] (50) || O *a* fortunate old man! * then || shall thy * grounds remaine to thee,

And || large enough for thee, || although a bare stone and a fennie ditch * incloseth all [thy] pastures with || 51 the slimie bulrush.

b Al.

45 *Augustus Cæsar* the second Emperour of Rome, sonne to *Octavius* a Senator, and Nephew to *Iulius Cæsar*, a wise and mercifull Prince, in whose reigne Christ was borne.

46 *Hic, hic, Anaph.*

47 *Puer* is taken properly for a boy, viz. as it is opposite to *puella* a girle. Secondly, it is taken for the childish age, and thirdly, for a servant or bondman which were commonly boyes or yong mẽ: so it is here used.

48 *Submittite taures, q. sub juga mittite.*

49 *Fortunate senex*] *Melibeus* is thought here to call him thus in regard of the time to come, that hee might live to be a happy old man.

50 *Fortunate, &c. Exclamatio admirationis.*

51 *Limoso junco, Syn. spec. sing. pro plural. Epan.*

* *That young man [or that yong gallant, viz. Augustus Cæsar the Emperour who began his Empire very yong.*

* *To whom.*

|| *We offer sacrifice twelve dayes every yeare, viz. at the Calends of each month.*

* *Requesting [or making sute unto him.*

* *Boyes or Lads [viz. servants, slaves or drudges.]*

|| *Cattell.*

* *As before.*

* *Put under [your] buls, viz. under the yoakes, that is, yoake, your oxen as before.*

|| *Happy old man that thou shalt be!*

* *Therefore.*

|| *Thou shalt enjoy thy grounds or possessions.*

* *Countries.*

|| *Pastures sufficient for thy cattell.*

|| *Although it be fenced in with a stone wall & a Fen ditch, or with stony hils or rocks, or marish grounds, & not very great [or seeing that it is, &c.*

* *Compasseth about [viz. limitteth.]*

|| *With slimy bulrushes [viz. with flags growing in the mud.*

z There he telleth him, that hee saw moreover that renowned *Augustus* whõ he made his god:

To whom he offered sacrifices twelve times every yeare:

From whom hee received this comfortable answer, as from an Oracle:

That he should follow his cattel and his husbandry, enjoying them as hee did before:

a Melibeus hereupon breaking out into an exclamation of wondering, calleth him fortunate old man, because he should enjoy his possessions and his grounds which were large enough for him,

Albeit they were compassed about with a stone wall and a fen ditchful of bulrushes, and were not very great.

b Yet hereby should receive this benefit; that his cattell should not be indangered to receive hurt, by such grounds as they were not acquainted with.

b Al. [Yet] * vnwonted pasturing shall not * annoy thy cattel (52) great with yong:

Al. [*Therefore.*]
* *Vnaccustomed pastures,* [*or fodder, or feeding.*
* *Taint.*

52 *Fœtas Metonymice adjuncti.*

Nor by the contagious diseases of other cattell, but might pasture by themselves.

Nor yet the * contagious diseases of [thy] * neighbours cattell shall hurt [them.]

* *Ill contagions,* [*or catching diseases.*
* *Cattell neare unto thee* [*or of the cattell of thy neighbour.*]

c And further also admires his fortunate estate, for the pleasures which he should now injoy:

c O fortunate old man, thou * mayest catch here oft times (53) the coole aire in the shade,

* *Shalt catch oftimes here.*
* *The shady cold.*

53 *Frigus opacum. Met. adjuncti.*

That he might spend all his dayes lying at his ease under the coole shade, and amongst the knowne rivers of his owne countrey.

|| amongst the known rivers and the (54) sacred fountaines.

|| *Betweene Padus and Mincius which were dedicated to the Nymphes.*

54 *Sacros propter Nymphas Naiades quibus sacri sunt.*

d That on the one side hee might heare the sweet humming of bees, feeding continually upon the palmes of the sallow trees, in the hedges of his neighbors bounds which would oft lull him on sleep by their pleasant noyse.

d * On the one side the hedge which is * on thy neighbours bound, (54) being fed upon continually by the bees of (55) (56) *Hybla*, * [for] the flower of the

* *From hence* [*or on one part.*
* *From the neare bound,*] *viz.* *on the next meare, or in the next fence, or the hedge betweene thee and thy neighbour.*
* *Eaten upon* [*or eaten up*] *alwayes by the bees of Hybla.*
* *According to* [*or secundùm florem, Syn. in regard of*] *the palmes,* [*or flowers, or blooms of the sallow trees.*]

54 *Hybla* is a towne of *Sicily*, and a mountain neare unto it, where was store of thime & sallow trees, & so most excellent for bees.
65 *Depasta florem* [*i.e.*
Syn. membri.
56 *Hyblæis apibus* [*Syn.*

57 *Salicetum locus salicibus consitus, & per Syncopen salictum.*

58 *Susurrus* is any soft or still noyce, as of leaves or branches of trees; and here of bees, a word fained *per onomatopeiam.*

59 *Frondator* [*qui frondes amputat.*

60 *Nec, nec, Anaph.*

61 *Aëria Meton subj.*

62 *Fretum à frevendo,* a narrow sea between two lands here put for any sea *Syn. vemb. & Syn spec.*

(57) fallow grove will * move thee oftentimes * to fall asleepe with their * pleasant (58(humming noise.

e * On the other side (59(the tree lopper shall sing * aloud * from the high rocke.

*(60) Ney yet in the meane time the hoarse Stocke-doves * [which are] thy delight,

Nor the turtle shall ceasse || to mourne from the *(61) high elme.

f *Tit.*] Therefore || the * swift stags shall feede first in the skie:

And (62) the || narrow seas * shall leave the fishes * bare upon the

* *Perswade* [*or cause thee.*

* *To go into sleepe, or to sleepe.*

* *Light sound,* [*or humming noise.*

* *From hence the lopper of trees* [*or corder of wood lopping and shreading of the boughes.*

* *To the blasts* [*viz. aloud piercing the skies.*

* *From under the hie rocke* [*viz. lying under it.*

* *Neither yet.*

* *Being thy care,* [*viz thy delight, or that in which thou delightest,*] *shall cease to sing.*

|| *To sing after her manner as it were mourning.*

* *Aërie elme, viz. the elme tree mounting up into the aire.*

|| *The Hart so light of foot.*

|| *Light.*

* *Shal be fed before, or shall feed, like a common.*

|| *Seas.*

* *Shall forsake or leave destitute.*

* *Naked* [*viz. uncouered or dry in the shore, or bankes of the sea or Lake of water.*

e On the other side he might heare the loppers of trees singing loud to the skies, so as to make the heavens to ring; as he lay at his ease under the rocke.

And that he might heare the ringdoves singing after their maner, wherin sheepheards take chiefe delight.

And likewise the turtles mourning cõtinually in the high elmes.

f *Tityr.*] *Tityrus* answering professeth, that in regard of all this happinesse which he enjoyed by *Augustus*, hee would never forget him; which he amplifieth by three comparisons of impossibilities, and from the lesse to the greater.

1 That the stags shold

feed in the skie before.

2 That the seas should be dried up, and the fishes dye for lacke of water.

3 That the Parthian remaining in Parthia should drinke of the river Araris in France, and the Germaine in Germany, should drinke of Tigris in Asia, the one of them running into the other, before he would forget him. Or that they being driven out of their bounds should wander about the farthest places of the earth.

g *Melibeus* contrarily bewaileth the miserable estate both of himselfe, and of the rest of them who were driven forth, that they should be enforced to flie into all the quarters of the earth, some to Africa Southward; others into Scythia Northward, others into Creet which he maketh to be in the East, others into Britaine remote from all the world Westward.

the shoare.

*(63) [And also] (64) the Parthian outlaw shall either drink of [the river] Araris, or the (65) Germaine shall drinke of [the river] (66) Tigris, * the bounds of both of them gone round about, ‖ before * his countenance shall slide out of our breast.

Mel.] g But we shall go from hence, * some unto the thirsty (67) Africanes: Part [of us] shall ‖ come into (68) Scythia, and [Part [unto ‖ Oaxes the swift [river] of Creete: And [we shall come [* unto the Britaines being divided altoge-

C 3 ther

* *Either the Parthian, &c. [viz. The Parthian outlaw [remaining in Parthia] shall drinke of the river Sagana in France, & the Germaine, &c. or the Parthian being driven out of his country.*

* *The bounds of the both being wandred through [viz. having travelled about the both, that is, the Germaine having travelled through all the coasts of the Parthians, and the Parthian of the Germains.*

‖ *Before we shall forget him.*

* *Then his countenance shall, &c.*

* *Some [of us shall go or wander] to the thirsty Africanes, [viz. towards the scorching South where Africa lyeth, which is called thirstie in regard of the heat there.*

‖ *Come in our travels into Scythia [viz. towards the cold North.*

‖ *Oaxes towards the East.*

* *To the Britaines [viz. to the furthest parts of the West separated wholly by*

63 *Antè, ante, Anath.*

64 The Parthian in the Scythian language is said to signifie an outlaw.

65 *Germania pro Germano. Met. subt.*

Al. The Parthians shall be driven into Germany, and the Germanes into Mesopothmia, *Friskiana.*

66 *Tigris* a river in Asia passing by Mesopotamia, & so running through Armenia.

67 *Afra, Syn. spec. Met. Adi.*

68 Scythia put for the North, *Syn spec.* Oaxes is thought to be a swift river of Mesopotamia towards the East, put for the East part: named here a river of Creet, according to the shepheards skill: or so called, because the earth of it is chalkie, as some thinke.

ther from the whole world.

h * Loe, I ever beholding my country bounds || after a long time;

And || seeing after * some (69) Sommers, the top of my poore cottage * thacked with turfe, || being [now] (70) my kingdome, || (71) shall I admire [it?]

i Shall the * impious ſouldier have theſe ſo well husbanded (72) grounds new broken up?

* Shall the barbarous ſtranger haue theſe crops of corne?

b Afterwards he breaketh out into a new lamentation for the leaving of his houſes & grounds, complaining that when hee ſhould ſee them again after many yeares he ſhould never admire them, rejoycing in them as he had been wont.

i Thereupon he alſo bemoaneth their lamentable eſtate, by an exclamation of commiſeration: That now the impious ſouldier ſhould poſſeſſe thoſe their fields ſo finely husbanded and prepared for ſeed. And that the barbarous ſtranger ſhould have their croppes of corne.

the ſeas from the reſt of the world, [viz. from the continent or firme land of Europe and Aſia.

* *Behold I ſeeing eve after a long time the coaſts of my country:*

|| *After many years, or a long time after my leaving of them.*

|| *Looking upon or reviewing.*

* *Some beards or eares of corne: viz. ſummers wherein they are ripe.*

* *Heaped up with turfe, viz. covered with turfes heaped one on another.*

|| *Which is now or was before to me as my kingdome.*

* *Kingdomes.*

|| *Shall I wonder being in love with it, as in former time?*

* *The ungodly [viz. wicked or prophane] ſouldier, ſhall he have theſe new broken up grounds ſo well ordered or tilled, or dreſſed, [viz. theſe fallow fields ſo well prepared for ſeed,*

* *The barbarous [or rude ſouldier] or the rude fellow, or the barbarian [ſhall he have] theſe ſtanding corne [viz. theſe crops of corne?*

69 *Ariſta* is properly the beard or the aune of the corne; taken here, firſt for the whole eare of corne, then the eare for the harveſt, wherein it is ripe; the harveſt for the ſummer; the ſummer for the whole yeare, which make a *Metalepſis*, viz. many tropes in one, thus paſſing as by degrees from one to another. See *Butlers* Rhet.

70 *Regna*] *Metap.*

71 *Mirabor pro admirabor.*

72 *Novale, ubi ſatum fuit, & antequam ſecunda ſatione renovetur, quieſcit.*

(73) *k* ‖ Lo whither discord hath brought [us] miserable citizens! (74) See for whom we have sowne our fields!

l O *Melibeus*, (75) ‖ greift pearetrees now, * plant vines.

m * (76) Fare well my [goates] (a ‖ happy cattell in time past:) (77) farewell my little goates.

* ‖ I lying along in a greene * valley, shall not see you hereafter ‖ to hang [feeding] a far off vpon the bushie rocke.

n I shall sing * no moe songs: Oh my goates ye shall not ‖ crop the flourishing (78) cithise, and the (79) ‖ bitter willowes

k Thus he proceedeth complaining of their discord whither it had brought them, and for whom they had sowne their fields.

l Yet after by turning the speech unto himself, he comforts himselfe herein notwithstanding: That hee might plant pearetrees and vines otherwhere. Or rather complaines of his folly in planting.

m And then withall speaking to his goats which had in time past been his chiefe delight, bids them farewell; lamenting this, that he might not see them any more to feed (as it were hanging) upon the tops of the rocks, like as sometimes he had done, lying under them in the greene valleyes farre remote.

n He should sing no moe songs following them, neitheir should they crop the flourishing trifoly, or bitter willowes, or other such like shrubs, as they had been wont.

‖ *Behold to what a state, contention [or warre] hath brought us the unhappy inhabitants of Mantua.*

‖ *Plant or set pearetrees.*

* *Set vines in order.*

* *Goe ye, or get yee gone.*

‖ *Sometime my happy cattell.*

* *I cast downe.*

‖ *I shall not hereafter lying all along in a greene valley see you as I have beene wont.*

* *Den or cave.*

‖ *To hang [viz. because the goates seeme to hang upon the steep rocks when they feed on them.*

* *No songs or verses.*

‖ *Eate or browze upon the blooming shrubs.*

‖ *Sallowes, which are bitter to our taste, though pleasant unto goats.*

73 *En quo*] *Exclamatio commiserationis.*

74 *En, en, Anaph.*

75 *Insere nunc,*] *Apostrophe, viz.* a turning of the speech to himselfe.

76 *Ite*] *Apostrophe* to the goates.

77 *Ite, ite, Epan.*

78 *Cythisus* is a kinde of trifoly called tetrifoly, a plant greatly increasing milke, and good against the rot in cattell, taken here for any such kind of hearb or shrub, good for goats. *Syn. spec.*

79 *Amaras hominibus, capris suaves.*

lowes, * hauing me to feede you.

* *Me feeding [you] viz. having me to tend you, or to follow you,*

Tit.] ‖ *o* Yet thou mayeſt ‖ reſt here with me this night,

‖ *Notwithſtanding.*

‖ *Stay, tarry, or abide with me.*

‖ *Vpon greene (80) leaves * we have * mellow apples, * dainty cheſtnuts, * and good ſtore of cheeſe.

‖ *Vpon a bed made of tender boughes of trees, or leaves, or flowers, or upon the ſoft greene graſſe, as ſhepheards in that hot country uſed.*

* *Vpon a greene leaſe.*

* *There are to us mellow apples.*

* *Soft, ripe, or pleaſant.*

* *There are] ſoft cheſtnuts [viz. fully ripe, or very pleaſant.*

* *And plenty of preſſed milke, [viz. turned to cheeſe, or of curds or creame.*

80 *Fronde*] *Syn. ſtec.*

And now ‖ the higheſt tops of the villages do ſmoke farre off.

‖ *The chimnies of the townes and farmes about doe ſmoke as toward ſupper time.*

And [likewiſe] ‖ greater ſhadowes fall from the high hils.

‖ *The ſhadowes waxing bigger doe ſhew it to be neare to night, For the nearer it is to the Sunne ſetting, the greater the ſhadowes are.*

Tit.] *o Tityrus* here concludeth the dialogue, inviting *Melibeus* to tarry with him all night, and to reſt and refreſh himſelfe, and that by ſundry reaſons.

1 For the commodiouſneſſe of his lodging there upon the greene leaves.

2 Becauſe hee had good proviſion to give a ſhepheard entertainment, both of mellow apples, ripe cheſtnuts, and of curds and creame and cheeſe enough.

3 For that it now drew towards night, which he ſetteth out and amplifieth by the ſmoking of chimnies, the increaſing of the ſhadowes of the hils both in length and greatneſſe, as they are wont to doe towards the evening.

THE

THE SECOND ECLOGVE *[CALLED] ALEXIS.

THE ARGVMENT.

‖ *Corydon* a sheepheard *enamored on a youth called *Alexis*, * omitteth nothing which may * helpe *.to allure his childish mind, and ‖ to get mutuall love. But when he * perceiveth that he doth not any thing prevaile, neither by complaints, nor by [his] *faire words, *nor yet by his gifts; at length *comming to himselfe, and acknowledging his owne * folly, he determineth * to betake himselfe againe * to the discontinued care * of his private businesse at home: that he may ‖ shake off by his accustomed labour, the *irkesomnesse of his ‖ unhappy love, which is wont for most part to * come of idlenesse. *Moreover * by *Corydon* (if we *give credit to *Donate*) we understand *Virgil*; * by *Alexis*, *Alexander Pollioes* sonne, * whom he received of him after given unto him freely.

* To whom the name is [viz. which hath the name *Alexis*.
‖ A sheepheard called *Corydon*.
* Being taken or caught with the love of the Lad *Alexis* [viz. being exceedingly affectioned to him.]
* Pretermitteth nothing of those things, [viz. overslippeth no opportunity or meanes.]
* Appertaine or belong.
* To stroke softly, [viz. to win by smoothing or flattery, or to intice.]
‖ To gaine from him mutuall love [viz. to cause *Alexis* to love him againe.]
* Vnderstandeth himselfe, neither to profit any thing.
* Flatteries or alluring words.
* Or by his little gifts or presents.
* Returning to himselfe [viz. bethinking himselfe better. * Madnesse.
* That he must returne [viz. to returne.]
* To the intermitted [or omitted] care [viz. the care which for a time he had left off.]
* Of his houshold estate or matters belonging to his family or domesticall businesse.
‖ Cast off or remove, or put away, or drive away.
* Tediousnesse [viz. wearinesse or griefe.]
‖ Vnfortunate love.
* Grow or spring.
* And [viz. and indeed, or and also.]
* We take [viz. understand] *Virgil* by *Corydon*.
* Beleeve [viz. may give credit to.]
* By *Alexis* [we understand] *Alexander* the boy of *Pollio*: [under the name of *Alexis* is meant, &c.]
* Whom he received of him [viz. of *Pollio*] after for a gift [or a reward] viz. bestowed upon him freely.

* THe ſheepheard *Corydon* impatiently loved
|| faire *Alexis:*
Being the *delight of [his] maſter; * but yet he could not have that which he hoped for.
Onely he came *daily among the thicke beeches * [having] ſhadie tops: there all alone || he toſſed theſe *rude [meeters] to the mountaines and woods, * with labour ſpent in vaine.
O cruell *Alexis* *thou nought regardeſt my *ſongs:
|| Thou takeſt no pitty of us. * In a word, *Al.* thou cauſeſt me die.
Now *even the Cattell *ſeeke after ſhades and coole places.
Now *doe the thorny thickets likewiſe hide the greene || lizards.
And *a Theſtylis* *puns ſtrong ſmelling hearb's [as] garlicke and wilde betany for the || reapers wearied

* *Corydon a ſheepheard:*
* *Burned* [*viz. was inflamed with the love of faire Alexis:* [*or vehemently loved.*
|| *Beautifull or well favoured Alexis:*
* *Delights or dainties* [*viz. the onely ſolace of his maſter.*
* *Neither could he have what hee might hope:* [*viz. yet he obtained not any thing but onely a vaine hope of him.*
* *Continually* [*viz. uſually or very often, or day by day.*
* *Being ſhadie tops* [*viz. broad and ſpreading, and ſo making a ſhade with their tops.*
|| *He revolved, or rolled, or vainely uttered.*
* [*Verſes*] [*viz. rimes or words*] *ill ſet together, or ill compoſed or diſordered.*
* *With a vaine ſtudy* [*viz. vainely, or all in vaine.*]
* *Thou careſt for nothing, or not at all,* [*viz. thou careſt not for.*
* *Verſes.*
|| *Thou haſt no compaſſion of me.*
* *To conclude.*
* *Thou compelleſt me to die* [*viz. thou killeſt my heart.*]
Al. Thou wilt compell [*viz. cauſe me to die, or haſten my death.*]
* *Alſo the cattell, or the very cattell:*
* *Doe endevour, or ſeeke to take the ſhade and colds,* [*viz. ſhadie and coole places, or the ſhadie cold.*
* *The buſhes of thornes,* [*viz. thorny places or ſhrubs*] *alſo doe hide.*
|| *Serpents like Newts.*
* *Doth ſtampe* [*or pun*] *together garlicke and wilde thime being ſtrong ſmelling hearbs.*
|| *Wilde Betanie ſmelling like wilde marjoram, or wilde thime.*
* *Mowers or harveſt men,*

a Theſtylis a Countrey woman, *Syn. &c.*

wearied * in the ſcorching heat.

Al. But the Groves * doe ring with me ‖ with hoarſe graſhoppers [lying] under the burning Sunne, whilſt * I ſpie out ‖ thy footſteps [on every ſide.]

* Had it not been better [for me] to ‖ ſuffer *b* * the heavie lookes of *Amaryl*,]

And [her] proud * diſdaine? * were it not better to endure *Menalcas*?

Although hee [bee] ‖ blacke, and albeit thou wert * paſſing faire.

‖ Oh faire boy, truſt not thy * beauty overmuch!

c * White privet flowers ‖ fall, ‖ blacke violets are gathered.

Alexis, ‖ I am ‖ deſpiſed of thee, neither askeſt thou who I am.

Al. ‖ How rich [I am] * in cattel white as ſnow, * what plenty of milke

* *With the ſnatching heat, [viz. the violent or vehement heat.*

Al. *But [yet] the groves [or thickets] do reſound my ſongs] with mee, [together] with hoarſe graſhoppers, whilſt I ſpie on every ſide, thy footſteps under the burning ſunne.*

* *Doe ſound backe as the Echo [or doe give an Echo.*

‖ *With hoarſe ſinging graſhoppers, or graſhoppers ſinging hoarſly under the ſcorching heat.*

* *I goe about to ſeeke or view every way.*

‖ *The treadings or prints of thy feet.*

* *Hathit not, &c.*

‖ *Abide or endure.*

* *The ſorrowfull angers, [viz. the frowning lookes.*

b *Triſtes iras,*] Met. Effecti.

* *Diſdaines.*

* *Whether or no Menalcas? [viz. were it not better to love Menalcas, or to endure Menalcas to frowne upon me, or to diſdaine me.*

‖ *Foule, or at leaſt not ſo faire, or of a ſwart colour.*

* *White [viz. beautifull.*

‖ *O well-favoured youth.*

* *Colour [viz. faireneſſe.]*

* *The white privet or prime-print.*

‖ *Fall downe and are loſt.*

‖ *Violets of purple colour, neare to blacke, [or blacke hurtle berries, or bramble berries] are gathered.*

c *Liguſtra* [Met. ſubſ. *ro floribus liguſtri.*

‖ *Thou deſpiſeſt me, and askeſt not after me.*

‖ *Scorned.*

Al. *How rich I am in cattell, how plenteous in milke as white as ſnow.*

‖ *What my wealth and ſtate is.*

* *Of ſnow-white cattell, [viz. in ſweepe having their wooll as white as driven ſnow, which he accounts moſt excellent.*

* *How abounding of milke [I am.]*

I have.

|| *I have a thouſand Ewe-lambes [viz. which are moſt excellent for breed.*

|| My thouſand Ewe-lambes * paſture freely * in the mountaines of *Sicily:*

* *Stray or wander, [viz. feed at libertie where they will.*

* *In the Sicilian mountaines.*

* *New milke [is not wanting to mee] in Sommer, neither is it lacking in the cold [viz. in Winter.]*

* I want not new milke in the Sommer, nor yet in the cold.

|| *I ſing the ſame ſongs, &c.*

|| I ſing [the ſongs] which *Amphion Dirce* was wont [to ſing] *whenſoever hee called [his] *d* heards * upon the hill *Aracinthus* butting upon the ſhoare.

* *If at any time [viz. whenſoever he gathered together his heards, or flocks of Cattell.*

d Armenta are heards of greater cattell.

* *In the hill Aracinthus butting on the ſhoare, or being neere to Athens, for ſo alſo the word Alteus may be taken.*

Neither am I ſo || deformed: *e* I ſaw my ſelfe of late [*as I ſtood] upon the || ſhoare:

e He ſpeaketh after the manner of ſheep-heards, who inſtead of a glaſſe uſe oft times to behold thẽſelves in the water.

|| *Hard favoured.*

* *In the ſhoare [viz. as I ſtood upon the Sea ſhoare, I ſaw my ſhadow in the water.]*

|| *Banke or ſide.*

When as the Sea || ſtood calme from winds. I will not feare || *Daphnis*, || thy ſelfe being Judge, if the || ſhadow [in the water] doe never || deceive.

|| *Was calme [viz. quiet, not ſtirred by the winds.*

|| *To compare with Daphnis for beauty, though thou thy ſelfe be Iudge.*

|| *Likeneſſe, or counterfeit, or image.*

* Oh that it might but like [thee] [to dwell] with me in the countrey [though] baſe to thee, * and in [our] low cottages, * and to pitch downe

|| *Beguile us.*

* *Oh that onely it may like [or liſt] thee to inhabite the countries baſe [or homely] to thee [but pleaſant unto me] with me, [or to inhabite with me:*

* *And to inhabite [our] low Cottages.*

* *And to faſten in the ground, [or to drive downe] forked ſtakes, [or as ſome thinke, to ſmite through [viz. to kill] Stags or Harts.*

downe *f* forked ſtakes.

And for to drive [my] flocke of Kids || unto *g* the greene * bulruſhes.

* [Then] ſhouldeſt thou imitate *h Pan*,* in ſinging with me in the woods.

|| *Pan* * deviſed firſt to joyne together || moe Reeds with wax. || *Pan* cares for ſheepe, and for the maſters of the ſheepe.

Neither can it repent thee || to have worne * thy lip with a Reeden Pipe.

What did not *Amyntas* || doe, || that hee might know * theſe things?

*I have a Pipe made of ſeven different Reeds, which *Dametas* * gave me long agoe:

And dying ſaid; *This hath thee now * the ſecond.

[Thus] ſpake *Dametas*; fooliſh *Amyntas* ||envied [it.]

|| *To the greene marſh-mallowes, or water mallowes, for ſo ſome take bibiſcus.*
* *Bulruſh.*
* *Thou ſhalt imitate Pan, [that is, even Pan himſelfe.]*
* *In ſinging together with mine.*

|| *Pan deviſed piping, or the ſheepheards pipe.*
* *Appointed or ordained.*
|| *Divers or ſundry Reeds.*
|| *Pan is the Protector both of ſheepe and ſheepheards.*

|| *To have put a pipe to thy lip [or to thy mouth.]*
* *Thy little lip with a Reed.*

|| *Trie, or aſſay.*
|| *That he might learne this skill of piping.*
* *Theſe ſame things.*

* *There is to me a pipe compact [or framed] of ſeven unlike Hemlockes, [viz. hollow ſtalkes of Hemlockes or Reeds, whereof each was bigger than other in order, both in greatneſſe and in ſound.*
* *Gave me for a gift or for a jewell.*
* *This [pipe.]*
* *The ſecond [maſter, viz. thou art the ſecond poſſeſſor of this Pipe.*

|| *Envied, [viz. that I ſhould have this Pipe.*

f Cervi are taken for forked proppes like Harts hornes, to hold up their little ſheepheards houſes.

g Viridi bibiſco, for, *ad viridem bibiſcum.*

h Pan is called the god of ſheepheards, becauſe as the Poets ſay, he ordained firſt the ſheepheards life, and was moſt excellent in ſuch muſick as the ſheepheards uſe.

* [I have] moreover two kids which I found in a perillous dale, whose skinnes are also speckled now with white.

* Each of which sucks dry two sheepes dugs every day, * which I [also] keepe for thee.

Thestylis * intreated lately * to have them away from me:

And * shee shall, be cause || our gifts * are so basely esteemed of thee.

|| Oh faire boy come hither. || Behold *i* the Nymphes bring thee || Lillies in full baskets: * beautifull *k Nais* * gathering for thee pale violets * and Poppy flowers,

* Tyes together the * white Daffodill and the flowers of pleasant smelling * Dill:

Then * platting them with || Cassia and with other sweet hearbs,

She * sets in fine order dainty Violets || with the

* *There are to me moreover two Kids [or yong wilde Goats or Roes,] found of me in no safe valley [or place, or not without some peril] their skinnes also being sprinkled with white [viz. full of little white spots, like starres, or of divers colours white and blacke.*

* *They dry [or sucke dry] either of them two teats of a sheepe [viz. either of them an Ewe] in a day, or sucke twice a day.*

* *Which [Kids.]*

* *Intreateth [or desireth] now of late, or a good while agoe.]*

* *To leade [or have them] away, [viz. that she might have them.*

* *Shee shall doe it.*

|| *Thou esteemest so basely of our gifts.*

* *Are so base to thee [or with thee.]*

|| *Come hither, Oh well-favoured youth.*

i Nympha is properly a new maried wife, a Nymph: here by the Nymphes are meant goddesses of the Medowes or woods. Amongst the Heathens they were taken for goddesses haunting rivers, trees, mountaines, medowes, or the like.

k Nais is taken for one of the Nymphes or Fairies haunting the rivers and fountains.

|| *Loe or see.*

|| *Baskets full of Lillies.*

* *White or faire Nais.*

* *Cropping.*

* *The heads [or tops] of Poppies for thee.*

* *Joynes [or knits together.]*

* *Primrose peerelesse, or Flower-de-luce as some will.*

* *Anisse.*

* *Weaving them in, or making Garlands of them.*

|| *Cassia is commonly taken for Cinamon, here it is taken for a kinde of hearbe.*

* *Paints [or sets pleasantly] soft Violets with the yellow Marigold.*

|| *With yellow Marigolds.*

the yellow Marigold.

I my ſelfe will gather * Apples having Cotton Coats:

And Cheſtnuts which my *Amaryllis* ‖ loved.

* I will [withall] bring ‖ Plums as yellow as wax, * and this Apple ſhall be in high eſteeme.

* Oh Lawrels, I will plucke branches even from you : and * thou mirtle [which art] next in [ſweetneſſe ‖ I will likewiſe crop thee.]

Becauſe ye being * ſo compoſed * doe make ſweet ſmels.

Corydon thou art * a Clowne, neither doth *Alexis* regard [thy] gifts.

* Ney will *I Iolas* yeeld [to thee] if thou contend with gifts.

* [Alaſſe] for mee poore wretch ! what meant I ? [for] being * utterly forlorne, I have * let in the South-wind to [my] flowers, and the Boares into my * liquid ſprings

* *Hoarie Apples with a tender downe [or Cotton] meaning Quinces being hoary.*

‖ *Eſpecially commended.*

* *I will adde, or adjoyne : or put to them.*

‖ *Plums as ſoft as wax, or fine yellow Plums.*

* *And honour ſhall be alſo to this Apple, [viz. this Apple ſhall be ſet by for his fairenesſe,] or this Quince by Spneed, or Plum by a Metaphor.*

* *And oh ye Lawrels, I will crop [or plucke] you.*

* *Thou next Mirtle [viz. next to the Lawrell in ſweetneſſe.*

‖ *I will plucke branches from thee alſo.*

* *So put [or ſet in order.]*

* *Doe mixe or mingle.*

* *A ruſticke or rude fellow.*

* *Neither can Iolas grant [viz. ſuffer himſelfe to be overcome of thee by gifts.]*

I Iolas was another ſheepheard which ſtrove for the favour of *Alexis*.

* *What would I to me poore wretch, [viz. what meant I poore wretch.*

* *Loſt, or undone, or utterly caſt away, or out of hope.*

* *Set in.*

* *Liquid [or cleare] fountaines, or cleare waters.*

springs.

Ah || mad [*Alexis*] whom doeſt thou flie? for even the gods have || inhabited the woods,

And *m Paris* deſcended from *Dardanus*, * Let *Pallas* delight in the towers which her ſelf hath built: [but] let the woods || pleaſe us * above all [other] things.

The || ſterne Lioneſſe doth *purſue the Wolfe, the Wolfe himſelfe [purſues] the goate.

|| The wanton goate, ſeekes after the blooming cythiſus:

Oh *Alexis*, *Corydon* followeth after thee: * every ones owne pleaſure draweth him.

See, the Bullockes * bring [home] the plowes hanged * to their yoakes:

And the Sun * going downe doubleth [his] || increaſing ſhadowes:

|| Yet love doth ſtill burne me: for what meaſure

|| *Mad youth.*

|| *Dwelt in.*

m Paris the ſonne of Priamus king of Troy, deſcended from *Dardanus* the ſonne of *Iupiter* & *Electra*, which *Dardanus* was the firſt builder of Troy, calling it with the countrey where it ſtood, *Dardania*.

* *Pallas her ſelfe let her inhabite, [viz. delight in the Towers or Caſtles which her ſelfe hath built.*

|| *Content us beſt.*
* *Before all other things.*

|| *Fell, fierce or terrible.*
* *Follow [in chaſe.*

|| *The laſcivious, or ranke yong Goate.*

* *His owne pleaſure draweth every one, [viz. every one followes his owne delight.*

* *Bring backe the Plowes, [viz. the teames [or Plowes] come home.*
* *To the yoake.*

* *Departing, [viz. going downeward.*

|| *Increaſing longer and bigger.*
|| *Although the heat of the Sunne abates, yet the vehemency of my love is ſtill increaſed.*

ſure * can there be in love?

* *Can be to love.*

Ah *Corydon*, *Corydon*, what madneſſe hath * caught thee?

* *Taken, viz. overtaken thee.*

* Thou haſt a Vine halfe pruned * in a thicke branching Elme.

* *There is to thee a Vine.*
* *In an elme tree full of boughes or leaves.*

But * prepare thou rather at leaſt * to make ſomething, * whereof there is need: * with Oziers and ſoft bulruſhes.

* *Thou doeſt prepare rather.*
* *To weave or plot ſomething.*
* *Of thoſe things whereof need requireth.*
* *With twigs and a ſoft Bulruſh.*

Thou ſhalt find another ‖ [companion] if this *Alexis* * doe thinke ſcorne of thee.

‖ *Love.*

* *Diſdaine thee, [or deſpiſe thee.]*

THE

THE THIRD ECLOGVE * [viz.]

PALEMON.

6.* Which is intituled] *Palemon.*

THE ARGVMENT.

[IN this Eclogue] [two] sheepheards * *Menalcas* and *Dametas* doe first contend by taunting one another: * by and by *Palemon* comming as a Iudge between them, * they try the mastery by the Law of a verse || sung by course: where neither [of them] is overcome, but * one of them is equall to the other, by the || sentence of *Palemon*.

* *Menalcas* and *Dametas* being sheepsheards, first doe strive by mutuall taunts [or reproches or scoffes] between themselves.

b Forthwith [or anon] *Palemon* comming betweene [as] a Iudge,

- They dispute [or debate the contention for victory.]

|| A song [or rime] answered by turnes, viz. first by one, than the other.

* Either [or both of them] is made [or found] equall.

|| Judgement.

[The speakers are] *Menalcas*, *Dametas*, [and] *Palemon*.

Men. * TEll mee *Dametas*, whose a Cattell are these? * Are they *Melibees*?

* *Dametas* tell me whose Cattell [is it?] or are they?

* whether [is it, or whether are they the cattell] of Melibeus? [or Melibeus flocke?]

a Pecus, omnen colle-ctivum pro grege.

Dam. No, * but they are *Egons* Cattell; *Egon* lately * committed [them] to me.

* But [they are the Cattell] of Egon.

* Delivered [them] to me [to keepe] or to my tending.

Men. Al. O b sheepe alwayes

b Ovis for oves. Synecd. Speciei, singul. pro plur. O semper ovis] Timesis.

Al. O the Cattell [or flocke] of sheep always unhappy.

alwayes an unfortunate cattell I whileſt ‖ he himſelfe doth * wooe *Neera*, and is afraid leſt ſhee ſhould preferre me * before him.

‖ *Egon himſelfe the maſter.*

* *Cheriſh* [*or make much of, or ſicke to win the love of*] *Neera.*

* *To himſelfe.*

This fellow ‖ being another mans ſheepheard, milks his ſheepe twiſe in an houre:

‖ *Keeping or tending another mans cattell.*

And both the *c* * fleſh is plucked off * from the Ewes, and the * milke [is ſtollen] from the lambs.

* *Iuyce or moyſture is drawne away.*

* *To* [*viz. from the cattell.*

* *Milke* [*is drawne away or withdrawne*] *to the lambs.*

c Succus is the naturall moyſture that a healthfull body receiveth from the meat.

Dam. Yet remember * that theſe things ought to be more ſparingly objected ‖ unto men.

* *Theſe things to bee objected more ſparingly to men.*

‖ *To ſuch as I am.*

We know both * who [ſaw] you, *Al.* [your] he goats ‖ looking [at you] *d* aſquint,

* *Who you. Ellipſis.*

Al. *The corners of your eyes looking awrie* [*or overthwartly*] *viz. when you looked aſquint.*

‖ *Diſdaining.*

d Tranſverſa pro tranſverſim, Adjectivum pro Adverbio.

And in what chappell; but the * gentle Nymphs did [onely] ſmile.

‖ *Thou hadſt the Nymphes favourable, which did not ſtraightway bewray thee, but onely ſmile at thee.*

Men. Then I beleeve, when they ſaw me [‖ cut] * *Mycons e* grove,

* *Eaſie to be pacified.*

‖ *Spoyle.*

* *The grove of Mycon.*

And to * ſpoyle his * tender yong Vines with ‖ a naughty hooke.

* *Cut, or cut off, viz. theeviſhly.*

* *Very new or yong.*

‖ *A bad Vinehooke,* [*viz. marring the Vines, or a hooke theeviſhly uſed.*

e Arbuſtum is here ſuch a grove of trees, as where vines grow up by trees.

Dam. * Or here at the old

* *Or* [*who ſaw thee,*] *here,* [*or they ſmiled at thee here.*

old ‖ Beech trees, when thou brakeſt ‖ the bow and arrowes of *Daphnis*, which thou * peeviſh *Menalcas* * grudgedſt at, even when thou ſaweſt them given to the boy:

* And if thou hadſt not hurt [him] ſome way, ‖ thou wouldſt have dyed [with ſpite.]

Men. * What ſhall maſters doe, when ‖ theeves dare bee ſo bold?

O * Thou lewd fellow, did not I ſee thee * ſteale *Micons* Goat, * when his *f* Wolfe-dog barkt apace:

And when * I cryed out, whither now * runs the theeſe?

‖ *Tityrus* gather [thy] Cattell: * thou lurkedſt behind the Sedges.

Dam. * Should not he, being overcome ‖ in ſinging, reſtore to me [My] Goat, ‖ which my Pipe * had wonne by play?

If

‖ *Beeches.*

‖ *Daphnis Bow and Arrowes or ſhafts.*

* *Perverſe or froward Menalcas.*

* *Grieved for* [*viz. didſt repine at with envie.*

* *And thou wouldeſt have dyed if thou hadſt not hurt him ſome way.*

‖ *Thou wouldſt have burſt with anger.*

* *What the Maſters ſhall doe when theeves dare adventure ſuch things?*

‖ *Theeviſh ſervants dare be bold to doe* [*or attempt*] *ſuch things, or play ſuch pranks.*

* *Thou worſt* [*or vile fellow.*]

* *To catch by craft the bee-goat of Micon* [*or Micons gelded goat.*]

* *His Wolfe-dog* [*or hand-dog*] *barking much* [*or loud.*]

f Lycisca a dog bred of a Wolfe & a Bitch, with which they uſed to keepe their flocks.

* *I cryed.*

* *Doth he ſnatch away* [*viz. get or convey himſelfe ſo ſpeedily*] *or whither trudgeth he?*

‖ *Ho Tityrus, looke to thy Cattell: thou bidſt thyſelfe behind the flags or ſheer-graſſe.*

* *Thou layeſt bid.*

* *Whether he being overcome in ſinging, ſhould not reſtore* [*or give.*]

‖ *In our triall for maſtery in ſinging and piping.*

* *Which my pipe had deſerved by* [*my verſes,* [*viz. which I had wonne by piping and ſinging.*

If thou knoweſt not, that Goat was || mine, and *Damon* himſelfe confeſſed it to me, but denied * that he had power to reſtore it me.

Menal. * Thou him by play? *or ever hadſt thou a Pipe [but onely] ſet together with wax?

* Oh thou unskilfull fellow, waſt not thou wont * to laviſh out [thy] * pitifull * muſicke * upon a creaking ſtubble Pipe in the common croſſe wayes?

Dam. * Wilt thou therefore that wee make triall between our ſelves [by courſe, what *each of us can doe? || * Ile lay down this heifer to ſtake; (||and] leſt peradventure thou ſhouldeſt || refuſe,) || ſhe comes twice [a day] to the milking paile, [and beſides] * ſhe brings up two Calves. * Speake thou, for what wager * thou dareſt play with me.

|| *The reward of my victorie.*

* *Himſelfe to be able to reſtore [him] viz. the Goat.*

* *[Deſervedſt] thou [or didſt thou win] him by ſinging [viz. thou ſo unskilfull, of him ſo skilfull.*

* *Or was there ever to thee a Pipe ioyned [or ſet together] with wax, [viz. any Pipe that was ought worth?*

* *Oh unlearned [viz. thou rude fellow.]*

* *To loſe altogether for nothing [viz. to play for nothing, as thoſe do, whom none regard.*

* *Miſerable [or ſorry or ſilly] ſong [or verſe.]*

* *With a whizzing or hiſſing ſtubble.*

* *In places where three wayes meet, [viz. in the common high wayes, or where countrey ſellowes, uſe to meet, or ſitting by the high way ſide.*

* *Therefore wilt thou [that] wee try by experience.*

|| *One after another.*

* *Both [or both each after other.*

|| *I will play with thee for this heifer.*

* *I put downe, viz. will ſtake downe or lay for gage.*

|| *Flinch, or deſpiſe the wager, [or offer] any way.*

|| *She is milked twice [in a day.]*

* *She nouriſheth two young ones with her udder [or paps, viz. with the milke in her udder.]*

* *Say thou, or tell me.*

* *Thou mayeſt ſtrive, viz. trie for the maſtery in playing with me.*

Men. I dare not * lay * any thing with thee of my flocke:

* For I have a father at home, [yea] I have a cruell ſtepmother.

And both of them * || doe tell the cattell twiſe a day, * and one of them the Kids.

* But (becauſe thou wilt needs be ſo luſtie) [I will lay that which thou thy ſelfe ſhalt confeſſe to be * farre greater: [to wit, two] beechen cups, || the carved worke of [that] || divine *Alcimedon*:

* In which a limber Vine flouriſhed aloft with a fine g carving toole,

* Doth decke the berries ſcattered over it here and there, with a pale Ivie branch.

In the midſt [of them are] two * pictures h * *Conon*; and who was * the other?

|| [He] who hath deſcribed

* *Lay downe [or ſtake downe, viz. play for] with thee.*
* *Any thing of [my] flocke, or from my flocke.*
* *And for [or, and why.]*
* *For there is a ſivere or ſtraight father to me, there is an unjuſt [or hard] ſtepmother.*

* *Doe number [or count [our] cattell twiſe in a day.*
|| *They ſtraightly count all my cattell that I cannot play for any one, but it will be miſſed.*
* *And one of them [tells] the Kids.*
* *(Becauſe [or ſith that] it luſteth thee to be mad, [viz. that thou dareſt thus challenge me, or thou art diſpoſed to be ſo luſty.*
* *Greater than thy heifer by much.*

|| *Which were cunningly carved by that excellent or famous workman Alcimedon.*
|| *Excelling or moſt skilfull.*
* *To which a limber Vine added above [it] with an eaſie [or fine cutting] turning toole.*

g *Terru*] is a toole or inſtrument with which Turners uſe to make things round.

* *Doth cloath [or cover] the Ivie Berries ſpread [or ſcattered] abroad with a pale [or wan] Ivie.*
* *Signes [viz. images graven [or carved.*
* *[To wit] Conon, [viz. the picture of Conon.*
* *The other wan.*
|| *The famous Mathematician, who hath pourtraied or ſet out in Tables the whole world, to wit, Archimides, or as ſome thinke, Hipparchus, or ſome other.*

h *Conon* a famous Egyptian Mathematician. The Poet brings in the ſheepheard ſpeaking thus rudely, as moſt befitting his ignorance.

ſcribed the whole world to the nations with [*i* his] * Iacobs ſtaffe.

* || The times which * the reaper [and] which the *k* crooked Plowman ſhould have.

* Neither have I *l* || put my lips to them as yet, but reſerve them laid up ſafe.

Dam. * The ſame *Alcimedon* hath made likewiſe two cups for us,

* And bordered [them] about the ſtouks with * pleaſant branke Vrſine.

* And hath ſet *m Orpheus* in the middeſt, and the woods || following [him.]

Neither as yet have I put my lips unto them, but * reſerve [them] laid up ſafe.

[But yet] || if thou lookſt to [my] heifer, * there is no cauſe that thou ſhouldſt || praiſe [thy] cups.

Men.] * Thou ſhalt never

* *Geometricall inſtrument.*

* [*Who alſo hath deſcribed* [*viz. ſet out to the capacity of the husband-man.*]

|| *The times both of ſowing and harveſt.*

* *The reaper or mower ſhould have.*

* *Neither yet have I moved* [*my*] *lips to them, but keepe them layed up.*

|| *Drunke in them* [*or ſo much as put them to my lips.*

* *And the ſame Alcimedon hath made two cups for us* [*alſo.*]

* *And imbraced* [*or compaſſed them*] *about the ſtoukes, viz. eares or handles.*

* *Soft beareſoot.*

* *And hath ſet Orpheus, &c.*

|| *Following* [*him*] *viz. dancing after his muſicke.*

* *Keepe* [*them*] *laid up.*

|| *If thou compare them to my heifer, or in regard of the heifer.*

* *There is nothing,* [*viz. they are not to be compared to my heifer.*

|| *Brag of.*

* *Thou ſhalt never flie away to day.*

i Radius is here taken for an inſtrument with which Geometricians uſe to meaſure, as the Jacobs ſtaffe, or the like: ſo called for the proportion it hath to the Sun beame, which *radius* ſignifieth more properly.

k The Plowman is called crooked, becauſe they commonly goe crooked or ſtooping in holding the Plow.

l Put my lips to them, for, put them to my lips. *Hypalloge.*

m Orpheus a notable Poet cunning on the harpe, whom the Poets faine to have been able by his excellent muſick to draw wilde beaſts, woods and mountains after him.

never [ſo] eſcape this day: I will come || whither ſoever thou ſhalt call [me:]

|| To what place, or to what Iudge ſoever.

|| Let [any] heare theſe things, || at leaſt even hee that comes [yonder,] lo *Palemon.*

|| At leaſt let even him that comes, heare theſe things [viz. our verſes.]
|| [Our neighbour] Palemon who comes.

* I will make thee that thou ſhalt never hereafter challenge any man to ſing.

* I will make that thou never provoke any man hereafter in voyce [or by the voyce, [viz. that thou dareſt not.

Dam. * Goe to then, if thou haſt || any thing, there ſhall be no * delay in me.

* But goe to [or begin.]
|| Any thing worth the hearing.
* Stay.

Neither * feare I any man: onely, neighbour *Palemon.*

* Doe I flie or ſhrinke from any man.

* Weigh theſe things with thy beſt thoughts, the || matter is not ſmall.

* [See that] thou lay up theſe things in thy loweſt [or deepeſt] ſenſes, [viz. marke diligently the skill of it ſeverally.
|| Wager, or matter of our contention.

Pal.] * Begin then, ſeeing that we ſit together * upon the ſoft graſſe:

* Say yee [or ſpeake yee, viz. ſing yee.]

* In the ſoft herbe.

And now *all the field [is beautifull,] now every tree puts forth:

* Every field [bringeth forth] now every tree brings forth or buds.

Now woods * wax greene, [yea] now *the yeare time [is] the faireſt.

* Beare leaves.
* The yeare [viz. time of the yeare, is in the faireſt hue.

* Begin

* Begin *Dametas*, and then *Menalcas* thou ſhalt follow.

* *Dametas* begin thou.

You ſhall ſpeake ‖by [turnes] one after another: the *n* Muſes love [ſongs] * that goe by turnes.

‖ *By mutuall courſes* [*viz. by turnes.*

* *Firſt the one, than the other.*

n Camane the nine Muſes.

Dam. ‖ The beginning of my ſong [ſhall bee] from *Iupiter:* all things are * filled with *Iove.*

‖ *I will begin my ſong from Iupiter, viz. by calling upon and honouring Iupiter, that I may have better ſucceſſe: or of Iupiter.*

* *Full of Iupiter,* [*viz. of Iupiters divine power.*

* Hee preſerves the earth: * he reſpects my ſongs.

* *He inhabits* [*or loves to inhabite*] *the earths or lands.*

* *My verſes* [*are*] *a care,* [*viz. of ſpeciall regard*] *to him,*

Men.] And *o Apollo* loveth me. * *Apollos* owne gifts are evermore with me, *[both] lawrels and the pleaſant red *p* Hyacinthus.

* *His owne,* [*or the proper gifts to Phœbus,* [*viz. the gifts peculiar to Apollo*] *are alwayes with me.*

* [*To wit*] *Bay trees, and Hyacinthus ſweetly red,* [*Or thus, Lawrels and Hyacinthus pleaſantly red, being the proper gifts to Apollo, are ever with me.*

o Phœbus a name of *Apollo*, from the brightneſſe of the Sunne, which the Poets call *Phœbus.*

p Hyacinthus is taken by ſome for a purple flower which we call Crowtoes, by others for the red Lilly.

Dam.] ‖ *Galatea* that ‖wanton girle * hits mee with apples [oftentimes.]

‖ *Galatea my Lover.*

* *Nice or toying.*

* *Seekes* [*viz. throwes at me*] *with an apple.*

And [then] * runnes ‖to the ſallow trees, *but ſhe deſireth to be ſeene before.

* *Flies.*

‖ *Behind the willowes or ſallowes.*

* *And ſhee deſireth her ſelfe to be ſeene before,* [*viz. whereby ſhe ſhewes her love to me.*]

Men. But my love *Amyntas* offers ‖himſelfe to me of his owne accord:

‖ *Meets me.*

* That net even Delia is now better knowne.
‖ Delia a name of Diana, to wit, the hunting Goddesse.

* That ‖ *Diana* is not now better knowne unto our dogs.

* Gifts are gotten [of me] for my Venus.

Dam. *I have prepared gifts for my love: for why, I *my selfe have marked a place where the *q* ‖ woodculvers have made their nests.

* I my selfe have noted [viz. observed] the place whither the aire u flock-doves [viz. building in the aire or abroad] have carried or heaped together [their nests.]

q Palumbes seeme to be called *aëriæ*, because they build and haunt in trees and in the woods, and not in houses as the Pigeons.

‖ Ringdoves or Stockedoves.

*Men.] I have sent to the * Youth what * I could [get,] * ten fine orenges * chosen out of a tree of the wood; I will send other ten to morrow:

* Boy, viz. Amyntas.
* I have beene able] to get.]
* [To wit] ten golden Apples [viz. Orenges.
* Gathered or picked out of a tree belonging to the wood or wilde.

*Dam.] Oh how oft *and what sweet speeches hath *Galatea* used to us!

* And what things hath Galate a spoken to us?

* [Yee] windes carry some part [of them] to the eares of the Gods.

* O yee winds [I wish] that yee carry [or see that you carry.] or yet may carrie.

*Menal.] *Amyntas*, * what good doth it [mee] that thou doest not ‖ despise mee in thy * heart:

* what doth it profit [me] viz. what am I the better.

‖ Contemne [or thinke basely of mee.

* If, whilest thou *pursuest the Boares in chase, ‖ I [onely] keepe the nets?

* Mind.

* If I keepe the nets whilest, &c.
* Followest after in chase, viz. huntest or chasest.
‖ I onely keepe the nets, and enjoy thee not further?

Dam.

Dam.] *q Iolas* * ſend me *Phyllis*, ‖ it is my *r* birthday.

* When I ſhall *ſ* offer ſacrifice with an heifer for my ‖ fruits, then come thou.

Men.] I love *Phyllis* * above [all] other [maids,] for ſhee wept, * ‖ that I ſhould depart;

And ſaid, * Oh faire *Iolas*, *t* farewell for ever, *u* farewell [*Iolas*.]

Dam.] The Wolfe [is] a * dreadfull thing to the *x* foulds, * the ſhowres to the corne [full] ripe;

The windes to the trees, the frowning looks of *Amaryl* to us.

Men.] The moyſture [is] a pleaſant thing to the * [new] ſowne fields, *y* the * Service tree to the * wained Kids;

The limber ‖ willow * to the cattell great with yong: onely *Amyntas* [‖ is pleaſing] unto me.

Dam.] *Pollio* loveth

F 2 our

* *Send Phyllis to me.*

‖ *I now celebrate my birth day.*

* *When I ſhall make with a young heifer* [*viz. ſhall ſacrifice a heifer.*

‖ *Corne.*

* *Before other* [*loves or maids.*

* *Me to depart*, [*viz.*

‖ *When I departed* [*forth of the Citie*] *or to thinke that I ſhould depart.*

* *Oh faire Iolas, a long farewell* [*bee to thee*] *farewell.*

* *Sorrowfull or grievous, viz. terrible or horrible.*

* *The ſhowres* [*are a dreadfull thing*] *to the ripe corne, viz. corne when it is full ripe.*

The windes [*are horrible*] *to the trees: the angers of Amaryllis* [*are grievous*] *to us.* [*viz. Amarillis diſpleaſure or lowring.*

* *Fields ſowne*, [*viz. lately ſowne.*

* *Arbute* [*is pleaſant.*]

* *Kids put from their dams.*

‖ *Sallow or Ozier.*

* [*Is pleaſant*] *or delightſome.*

‖ *Pleaſeth, or delighteth me.*

q Iolas is ſaid to be a name of *Menalcas*.

r Vpon their birthdayes they uſed yearly to feaſt for a remembrance thereof.

ſ This ſacrifice was called *Sacrificium Amberualle*, becauſe it was firſt led about the fields, and then ſacrificed to *Ceres*.

t The firſt *Vale* is here put as a word of art, and ſo a Nowne ſubſtantive newter undeclined.

u The laſt *Vale* hathe ſhort and uncut off, by a Greciſme.

x Stabulum a ſtaule or place where beaſts ſtand. The generall name of all places where Cattell abide.

y The Service is a tree bearing fruit much like to cherries or hawes.

our *song, though it be [but] ||countrey like.

Ye z Muſes of the hill Pierius, feed a heifer||for your Reader.

Men.] * *Pollio* alſo himſelfe maketh|| new ſongs: feed ye a bull,

Which may * put with his horne, and *ſcrape abroad the ſand with his feet.

Dam.] *Pollio*, he that loveth thee, let him ||come [to that honour] *whereunto he rejoyceth [that thou likewiſe art come.

*Let him have hony abundantly, and let the ||rough || bramble beare him || Amomus.

Mevius, let him that * abhorres not *Bavius*, love thy verſes.

*And let the ſame man *yoke Foxes together [for the Plow] and milke he Goats.

Dam. Yee * || boyes that gather flowers and ſtrawberries * creeping upon

* *Muſe*, [*viz.* verſe.
|| *Homely or unpoliſhed.*

z *Pierides*] the Muſes were called *Pierides* for the pleaſantneſſe and ſolitarineſſe of the hill *Pierius* for ſtudent. Like as they had ſundry other names of other hils and fountaines.

|| *For him that ſhall read your verſes, viz. for Pollio.*

* *And even Pollio himſelfe.*
|| *Stately heroicall verſes, which were wont to have a Bull for their præmium.*
* *Seeke, viz. rub or puſh.*

* *Sprinkle abroad, or caſt about, or throw about.*

|| *Attaine that dignitie.*
* *Whither he rejoyceth [thee to have come alſo.*

* *Let hony flow to him, [viz. let him have plentie of all good things, [or, I wiſh he may have.]*
|| *Sharpe or prickie.*
|| *Buſh or ſhrub.*
|| *Roſe of Ieruſalem, or our Ladies gloves.*
* *Hates not.*
* *He that hates not Bavius, let him love thy verſes [or ſongs.]*
* *And let the ſame man [that is delighted with thy verſes.]*
* *Ioyne [or tie] Foxes [to the Plow. [viz. I bid him doe thoſe things which are moſt abſurd.*
* *O ye boyes or lads,*
|| *Children.*

z *Growing.*

upon the ground: * get ye hence,* there is a cold ſnake lying hid in the graſſe.

Men. [* Yee ſheepheards] * ſuffer not [*your] ſheepe to goe too neare the River, it is not good to truſt the banke, [for] even the Ram himſelfe now dryeth [his] * fleece.

Dam. Tityrus a * drive away [thy] grazing Goates from the River ſide,

* My ſelfe will waſh [them] ‖ all in a [faire] ‖ fountaine, when time * ſhall ſerve.

Men. * Lads gather [your] ſheepe, if ‖ heat * dry up [their] milke,

We ſhall * wring [their] teats in vaine, as [we did] of late.

Dam. * Alas how leane a Bull have I in ſuch a fertile *b* field!

The ſame love is * a ſpoiling to the cattel* and to their maſter [too.]

* *Flie ye from hence.*

* *A cold ſnake lyeth hid, [viz. a venemous ſnake. The ſnake is called cold, becauſe he makes the part cold which is bitten or ſtung by it.*

Al. * *Ye ſhe pe ſpare [viz. be afraid] to goe forwardtoo farre.*

* *Spare.*

* *[Your] ſhe:epe to goe too farre [towards the brinke [of the River] it is not truſted well to the banke [viz. it is not ſafe truſting the banke.*

* *Fleeces.*

* *Caſt away [viz. drive farre away] thy little goats feeding [or paſturing.*

a Rejice capellas. Pes proceleuſmaticus ex quatuor brevibus pro daſtylo. or rather by *a Syncreſis, reice capellas.*

* *I myſelfe.*

‖ *Every one.*

‖ *Spring.*

* *Shall be.*

* *[Ye] boyes.*

‖ *The ſcorching heat of the mid day.*

* *Catch before.*

* *Preſſe hard in vaine [in milking] [their] paps with the palmes of our hands.*

* *Alas how leane a Bull is to me in fat Pulſe, [or in a fat field, [or ranke paſture.*

b Arvo, ſome read *ervo. Ervum* is a kind of Pulſe good to fat Cattell in a ſhort ſpace.

* *A deſtruction.*

* *To the maſter of the Cattell.*

Men.] * Certainely love is not the cause * in these, * they scarcely hang together by the bones.

* I wot not ‖ what eve * bewitcheth my tender lambes.

Dam.] *c* Tell [me] in what * countrey the ‖ space of heaven * is three Elnes wide and no more, ‖ and thou shalt be [as] great *d Apollo* unto me.

Men.] [And] tell thou [me] in what countrey *e* flowers grow, * having written on them the names of Kings, ‖ * and thou alone take *Phyllis* [for thy labour.

Pal.] No, * it is our part to end so great a strife.

‖ Both thou [*Menalcas*] art worthy of the heifer, and also he, and whosoever * shall either be afraid of pleasant love, or try the bitternesse thereof.

*Lads,

* *Neither certainely love is the cause.*

* *To these* [*sheepe*] *viz. love is not the cause of their leanesse.*

* [*Their skins*] *scarce cleave to* [*their*] *bones* [*for lacke of flesh.*]

c This is understood of a chimney, & thus propounded to make it more darke.

d Apollo had principally the power of divining and declaring obscure matters.

e By the flowers are thought to be meant Hyacinthus, or the red Lilly, so named of *Hyacinth* being slain, & turned into a flower of his name, having as it were, the first letter of his name written upon it, whereof we may see the fable in the 10. booke of *Ovid. Met.* For both these riddles, see *Ramus* Comment.

Al. Thus some take the speech to be divided after *Non, nostrum inter vos, &c.* *Palemon* speaking of being afraid of sweet love, seemes to allude to those verses of *Menalcas, Dulce satis humor, &c.* and to speake it for *Menalcas* cause: and of the bitter love for *Dametas*, who had said, *Triste lupus stabulis.*

* *I know not.*

‖ *What witch with her malicious eye*

* *Bewitcheth my tender Lambes* [*to me*]

* *Earths, or lands, or grounds.*

‖ *Compasse of heaven, viz. the heaven.*

* *Lyeth open* [*or extends it self*] *three elnes.*

‖ *And I will esteeme of thee as of the Oracle of Apollo.*

* *Written on* [*or intituled* [*according*] *to the names of kings,* [*viz. whereon are written names of kings.*]

‖ *And then if thou tell me this, take thee Phyllis as thine owne, for whom we contended before.*

* *And thou alone have Phyllis.*

* *It is not of us, viz. in our power or ability.*

Al. No, [*it is not your office, but*] *it is ours to compose so great controversies, viz. I to end so great a contention.*

‖ *In my judgement both of you have deserved the heifer,* [*viz. the wager first offered.*]

* *Either shall feare sweet loves, or shall trie by experience bitter*] *loves.*

* Lads, ſhut up [your] * ſluces now, the medowes have drunke enough.

* *Ye boyes ſhut now [your]*
* *Riuers, &c. viz. we have had ſhure enough, now make an end.*

THE FOVRTH ECLOGVE [named] *Pollio.*

THE ARGVMENT.

* *Aſinius Pollio* Leader of the Germaine army had a ſonne borne the ſame yeare in which he wonne *Salone* a city of *Dalmatia*; which ſon he called *Saloninus* by the name of the citie which hee had taken.

* *A ſonne is borne to Aſinius Pollio Captaine of the Germaine Armie, the ſame yeare in which hee conquered Salone a Citie of Dalmatia, whom hee called Saloninus, from the name of the Citie taken.*

a * Vnto this [*Saloninus*] the Poet in this Eclogue ſingeth a *Genethliacum*, detorting to that purpoſe thoſe things which *Sybil* had propheſied of the future felicity of the golden age: yet ‖by the way, hee‖ mixeth the praiſes of *Pollio* [‖his]

a * *The Poet ſingeth a Genethliacum to him [viz. maketh a Poeme of his nativitie and future hopes,] in this Eclogue, wreſting thither thoſe things which Sybil had ſung of the future felicitie of the golden age.*

‖ *Incidently or upon occaſion.*
‖ *Intermingleth or putteth betweene here and there.*

a Thoſe things which *Sybil* propheſied concerning Chriſt, *Virgil* turneth and applieth to *Saloninus Pollios* ſonne now borne; ard to the felicity of *Auguſtus* government.

|| *Father of Salonicus.*
* *Of Augustus himselfe.*

[|| his] father and also *of *Augustus* then Emperour of *Rome.*

The Poet alone.

b Sicelides, casus graecanicus pro Sicilienses.

|| YE *b* Sicilian Muses, *let us sing of matters somwhat more || high.

* Groves and low *heath || doe not delight *all sorts.

[Notwithstanding] if we doe sing of woods; || the[very]woods * may beseeme a Consull for to reade.

c The last *age of *Sibyls* song * is now already come.

d The great order of ages * doth begin anew.

e Now * even *f* the Virgin doth returne, *Saturnes* *kingdome comes againe.

* Now is [that] new || off-spring sent downe || from heaven.

Oh

c The iron age, whereof *Sibyl* the Prophetesse of Cuma writ long before, is now come and gone.

d The foure ages of the world (which *Sibyl* is said to have set out by foure kinde of mettals, viz. the golden, silver, brazen, & iron age, whereof see *Ovid* in his *Metamorphosis*) are now beginning againe.

e [Now] viz now that *Salonius* is borne.

f Virgo [*Virgo* here may seeme to bee meant the Virgin *Mary* bearing our Saviour, though the Poet take it for *Erigone* or *Astrea*, which as the Poets faine, was the last of these, which went to heaven, being placed among the heavenly signes.

|| *Ye Muses, or ye Goddesses of Sicily, viz. of Theocritus.*
* *Let us sing greater things by a little, [viz. let us handle an argument somewhat more stately or loftie than our Pastorals, and so written in a stile somwhat more loftie, as to other Eclogues are.*
* *Groves of trees, or thickets, or bushes and shrubs, [viz. verses of such base matters.*
* *Wilde Tamarisk.*
|| *All are not delighted in such base matters as our Pastorall songs are.*
* *All [men.]*
|| *Our Pastorals.*
* *May be worthy of a Consul, [viz. not unmeet or unbeseeming a Consull.*
* *Of the Cumean verse [or song] viz. whereof Sibyl of Cuma writ in verse] or foretold.*
* *Hath come now, and is as it were past.*
* *Is born from the whole, [viz. is begun or restored againe anew, as it was from the very first beginning of the world, [or is renewed.]*
* *The Virgin also doth returne [to the earth] to wit, Justice being banished long before and gone to heaven.*
* *Kingdomes returne. [viz. the golden age wherein Saturne first reigned.*
* *Now [that] new progenie [viz. whereof Sibyl spake] is sent downe from the high heaven.*
|| *Issue.* || *From God.*

Oh chaſte *g Lucina*,
‖ favour thou * the babe
that's now in birth, * by
whom the yron * [age]
ſhall firſt have end, and
the golden age *ſhall be-
gin again in all the world.

‖ *Preſerve.*
* *The child being now in the birth, [or to be now preſently borne.]*
* *Who [being ſafely borne] [or, who living and being in ſafetie.]*
* *Nation [or people] ſhall end firſt.*
* *Shall ariſe in the whole world.*

g *Lucina*] *Diana*, who is therefore named *Lucina*, becauſe ſhee and *Iuno* are ſaid to bring forth the birth into the light.

‖ Thy [brother] *h Apollo*
now reigneth.

‖ *Cæſar Auguſtus the true Apollo of this age.*

h By *Apollo* he meaneth *Auguſtus* the Emperour, who was as it were the *Apollo* of that age, having then the chiefe Empire of all the world. Or becauſe hee was thought to be deſcended from *Apollo*. *Apollo* and *Diana* being the children of *Iupiter* by *Latona*.

‖ And thus (oh *Pollio*)
* this glory of the world
‖ ſhall enter in, * whileſt
thou art Conſull, [I ſay]
in thy Conſulſhip, and
i the great moneths ſhall
begin * to take their
place.

‖ *And thus.*
* *This renowne [or honour] of the age, viz. the golden age.*
‖ *Shall firſt begin.*
* *Thee [being conſul] I ſay] thee being Conſull.*
* *To proceed [or goe forward.*

i By the great months are either meant July and Auguſt, which before were called *Quintilis* and *Sextilis*, and had not yet taken their names of *Iulius* and *Auguſtus*, to maintain the memory in their names: or elſe thereby are underſtood the months of the great yeare, wherein all the ſtars ſhould returne to their firſt placing or conſtitution.

* In thy reigne the
* prints ‖ of our wicked-
neſſe, if any doe remaine,
* Being utterly taken
away, ſhall ‖ free the
earth ‖ from perpetuall
feare.

* *Thee being Captaine or guide.*
* *Footſteps, tracks, or traces, or remainders.*
‖ *[Of the civill warres by Auguſtus, viz.] the puniſhments and plagues due unto us for our former wickednes.*
* *Made voide or fruſtrate, [viz. purged.*
‖ *Deliver all Nations.*
‖ *From feare of vengeance, which was continuall before.*

* He ‖ receive
the life of the [immor-
tall] Gods, and ſhall ſee
the ‖ Nobles [of former
ages] * mixt in company
amongſt the Gods, * and
ſhall himſelfe [likewiſe]
be ſeene of them.

* *He [viz. Auguſtus or Salominus Pollios ſonne.*
‖ *Live as a God, or be made a God.*
‖ *Worthy Nobles of Rome.*
* *Mixed [or mingled] with the Gods.*
* *And he himſelfe ſhall be ſeene to them.*

k This he understandeth of *Augustus Cæsar*, that hee should thus governe the world, subdued and quieted by *Iulius Cæsar* his father, by whom he was adopted.

¶ These things which follow, the Poet meaneth of *Saloninus*, whose infancy he maketh the infancy of the golden age, wherein all good things should begin to abound of their owne accord.

m Here *Saloninus* youth and first yeares are described by his studies & acts, and in it a second degree of the golden age by the adjuncts of it, viz. abundance of all good things.

k And he shall * governe the world being set in peace * by his fathers ‖ valour.

l *But unto thee [oh child] the earth shall send forth [her] first gifts without any labour, [to wit] *spreading ivies, with * Ladies gloves, and Egyptian beanes intermixed with * pleasant branke Vrsine.

*The little goats shall returne home, *[having] their dugs strut out with milk: *the herds of cattel shall not feare the *‖ fell Lions.

* Thy very cradle shall yeeld thee pleasant flowers.

* Both the serpent shall *perish, * and the deceitfull * venemous herbe shall die; the Assyrian Vine shall grow * every where.

m * But so soone as ever

* *Rule the [whole] world being quieted.*
* *By his fathers vertues.*
‖ *Brought to quietnesse by the valour and wisedome of his father.*
* *But, oh child, [viz. oh Saloninе] the earth shall powre out unto thee her first little gifts without tillage [or dressing] viz. of her owne accord.*
* *Erring [or wandring ivies.]*
* *Some call it* Nardus rusticus: *others, Sage of Ierusalem, others London buttons.*
* *And [it shall powre forth] Egyptian beanes, &c.*
* *Smiling beare foot.*
* *The little goats themselves shall betake [them] home [or bring backe [themselves] home, referent [se] domum.*
* *Or the little gostes shall bring home their udders [or dugs or teates] stretched out with milke [or filled with milke.*
* *Neither shall the heards of Cattell feare, &c.*
* *Great Lions, [viz.*
‖ *Fierce or cruell Lions.]*
* *The Cradles themselves shall powre out to thee fawning [or flattering, viz. sweet] flowers. [That is, in the time of thy infancie shall be all pleasant delights.*
* *Also.* * *Die.*
* *And the deceitfull heard of venome [or poison] shall die, viz. all evill shall depart, as venemous herbs & serpents.*
* *The Rose of Ierusalem [or our Ladies Rose, or the Grape of Armenia, [viz. all kind of most excellent plants shall spring up in all countries.* * *Commonly.* * *But as soone as thou shalt be able now to reade the praises of Noble men, [viz. men noble for the love of vertue, which were reputed halfe Gods.*

ever thou ſhalt be able to reade the praiſes of worthy Nobles,* and the famous acts of thy father; ‖ and to know what * valour is:

n ‖ The field ſhall wax yellow by little and little * with tender eares of corne:

* And the red Grape ſhall hang upon * the rough Bramble:

The hard Oakes likewiſe ‖ ſhall ſweat * hony dewes.

o * Yet [ſome] few prints of ancient guile ſhall ſecretly remaine.

* Which can ‖ command to try the *p* Sea with * ſhips, * and compaſſe townes with walls, [and] * which [will inforce] to till the ground.

* Then ſhall there be another *q Tiphys*, and another *Argo* too, which may carry the choſen Nobles; there ſhall be alſo ‖ other warres:

* *And the deeds of thy parent,* [*viz. his renowned acts.*

‖ *To underſtand true and heavenly vertue.*

* *Vertue.*

‖ *The tender yeares of corne ſhall wax yellow in the fields by little and little of their owne accord.*

* *With the ſoft beard of corne. The beard being put for the eare in the corne, and ſo for the whole corne, and finally for many cornes* Metalepſis.

* *And the red Grape ſhall hang upon the great brambles unhuſbanded* [*or untrimmed, or not cut*] *but wilde.*

* Sentis *is the great bramble or black berry buſh.*

‖ *Shall drop.*

* *Dewy hony* [*viz. hony made of the dew of heaven* [*ſhall hang upon the Oakes*] *or hony falling with the dew.*

* *Yet a few footſteps of the old deceit* [*or fraud, or wickedneſſe*] *ſhall be under* [*or continue cloſely.*

* *Old*] *viz. of the former ages.*

* *Which* [*prints.*]

‖ *Inforce men to goe to ſea through covetouſnes, or to uſe Navigation againe.*

* *Floatboats or Lighters made of peeces of Timber pinned together for a ſhift.*

* *Which* [*may command*] *to compaſſe, &c.*

* *Which may command to cut in furrowes to the earth,* [*viz. to plow or trench the earth.*

* *Then there ſhall be another Tiphys, &c.* [*viz. other notable ſhipwrights and mariners.* Syn. ſpe.

* *Argo was a famous ſhip, wherein Iaſon and 54 choſen Nobles of Greece ſailed to Colchis,* [*here put for other excellent ſhips.*] ‖ *New warres.*

n Campus pro ariſta caupi flaveſcent. Hypallage.

o A third degree of the golden age followeth.

p Thetys a Goddeſſe of the ſea, wife of Neptune, put for the ſea. Metaſſic.

q Tiphys was a notable ſhipwright, and governor of the ſhip which caried the noble Grecians into Colchis.

And * valiant *Achilles* ‖ shall be sent againe to Troy.

But * after this when thou shalt come to mans estate,

* *Al.* The * ship-man himselfe * shall leave the sea. * The *r* ship of Pine-tree shall not change her merchandize; * every countrey shall beare all things.

The ground shall not * need * harrowes, * nor the Vineyard the * pruning hooke.

And now the * sturdie Plow-man ‖ shall loose the yoakes from his Buls.

Neither * shall the wooll learne to counterfet divers colours.

But the Ram himselfe in the medowes * shall one while change his fleece with a sweet red *s* purple, another while with *t* a yellow saffron colour.

‖ *u* Sandix shall clothe the

* *Great* [*or worthy*] *Achilles shall be sent, &c.*

‖ *There shall be valiant souldiers and renowned warres againe. Syn. spec.*

* *From hence* [*or afterwards*] *when* [*thy*] *confirmed age* [*or age confirmed, viz. thy riper age shall make thee a man.*

* *The very carrier* [*by sea*] [*or he that is carried*]

r Nautica pinus pro navi, navis pro nautis: Metalepsis.

Al. *The conquerour by sea.*

* *Shall give place to the sea.*

* *Neither the Pine tree belonging to ships* [*or serving to make ships*] *shall change her wares.*

* *Every earth shall beare* [*or bring forth*] *all things, viz. all things shall grow every where abundantly.*

* *Suffer or endure.*

* *Harrowes,* [*viz. rakes, or any thing wherewith the clods are broken.*]

* *The Vineyard* [*shall*] *not* [*suffer*] *the hooke, viz. the Vinehooke.*

* *Strong or lustie plower* [*or husbandman.*]

‖ *Shall unyoake his Buls,* [*or Oxen*] *viz. shall leave off his husbandry, for that there shall be no need thereof.*

s Murex is a shel-fish, of the liquor whereof purple is made, here put for the purple colour it selfe.

* *The wooll shall learne to lie* [*viz. to make shew of, or be coloured into*] *divers colours, that is, it shall not need to be died.*

t Croceo luto for luteo croco.

Lutum is an herb wherewith yellow is dyed: some take it for the marsh marigold.

* *Now* [*or one while*] *shall change his fleeces with* [*or into*] *a purple colour sweetly red: now* [*or another while*] *he shall change his fleeces*] *with a saffern* [*or saffron coloured*] *yellow.*

‖ *A fine red colour shall adorne* [*or beautifie*] *of it owne accord the feeding lambes, viz. the sheepe shall change their colours of their owne accord.*

u Sandix is a colour called Patise-red, or Arsenick, made of Ceruse or white lead & ruddy, taken here for an herbe.

the lambes feeding, of it owne accord.

x * The fatall Ladies agreeing in a ſtable * decree of deſtinies, * have ſpoken to their ſpindles [thus:] ‖ Runne ye out * ſuch like times.

‖ Oh deare off-ſpring of the Gods, ‖ oh great increaſe of *Iove*, * enter upon thy high renowne, * now the time will be at hand.

Behold the world [now] * reeling with a bending weight:

Both the * earth and * the ſea coaſts, and alſo the * high heaven:

Behold how all things doe rejoyce for this [golden] ‖ age * to come.

‖ Oh that the laſt part of [my] life may laſt ſo long to me:

* [And] of my breath as may ſuffice to record thy worthy acts.

* Neither *y Orpheus* of Thracia ſhall paſſe me [then] in ſong:

* *The three Ladies of deſtinie, or the Goddeſſes of life.*
* *Divine power.*
* *Have ſaid.*

‖ *Spin ye, or draw ye out.*
* *Such ages.*

‖ *Oh the renowned ſonne of Iupiter.*

* *Vndertake* [*or take in hand*] [*thy*] *great honours.*

* *The time* [*ordained*] *will be preſent now.*

* *Nodding,* [*viz. ſtaggering, or inclining as ready to fall*] *with a weight bending downeward,* [*that is, with the preſent evils.*]
* *Earths or lands.*
* *The traſts* [*or coaſts*] *of the ſea.*
* *Deepe or profound.*

‖ *Time.*
* *About to come* [*or now comming*] *by thee, or with thee.*]
‖ *Oh that I might live ſo long.*

* *And how much breath,* [*viz. ſo much breath as*] *ſhall be enough* [*or ſuffice*] *to tell thy deeds.*

* *Neither the Thracian Orpheus ſhall overcome me in verſes,* [*viz. in ſetting forth thy praiſes.*

x *Parca* are the three Ladies of deſtiny, *Clotho*, *Lachеſis* and *Atropos*, whereof the firſt is ſaid to beare the diſtaffe, the ſecond to ſpin the thread of mans life, the third to cut off the ſame thread, according to that verſe.

Fert Clotho ipſa colum, Lacheſis net, at Atropos accat.

Called *Parca*, *a non parcendo, quia nemini parcant*; or *a partu, quaſi parta*, becauſe they confer good or evill to them that are borne. They are ſaid to be three, as there are three times, viz. paſt, preſent, to come; or three principall ages, childhood or youth, middle age, and old age, in which they cut off mans life.

y Orpheus an ancient Poet, and very cunning on the harpe: ſon to *Apollo* and *Calliope*, who as the Poets report, could by his excellent muſicke draw the wilde beaſts, woods & mountaines after him, meaning that by his eloquence he could perſwade all ſorts.

* Nor yet z *Linus*; although the mother of the one were by, and the father of the other.

[To wit, || though] *Calliopeia* [were present] unto *Orpheus*, and faire *Apollo* to *Linus*.

|| [Yea though] *Pan* also * should contend with me, || *Archadia* being Judge:

Yet *Pan* would acknowledge himself overcome, even *Archadia* being Judge.

* Begin [oh little boy] to know thy mother by [thy] smiling:

|| [For] ten moneths have brought long *wearinesse* to her.

|| Oh little boy ||begin, *at whom [his] parents have not smiled,

Neither God [*a Genius* [vouchsafed] him [his] table, nor the Goddesse [*Iuno*] accounted [him] worthy of [her] bed.

z *Linus* a most ancient Thebane Poet, sonne to *Apollo* and *Vrania*.

* *Neither Linus, although [his] mother [be present] to this, viz. to Orpheus, and the father [be present] to this [viz. to Linus.*

|| *Though Calliope one of the nine Muses, mother of Orpheus were present to helpe him, and glorious Apollo the father of Linus were present to assist him likewise.*

a The heathens ascribed their pleasures & delights in feasting and belly cheare unto *Genius*, whom they made the God thereof: and the preservation of children in their birth and infancy, unto *Iuno*, & likewise the mariage bed. Whence as the most learned thinke, by the God here is meant *Genius*, & by the Goddesse, *Iuno*: That neither of them vouchsafed the child any favour, because he lived not long after he was borne. Whereupon also some thinke that these two verses were added by *Virgil* after the death of the child: and that God suffered him not to live, because the Poet, of so great authority, had turned and applied that to this child, viz. to *Saloninus Pollio's* son which *Sibyl* had prophesied concerning Christ the Sonne of God.

|| *Yea though Pan the God of the sheepheards, and first inventer of the rurall verse.*

* *Should strive with me [in verse.]*

|| *Arthadia [the countrey where Pan is worshipped, put for the Archadians who were excellent Musicians.*

* *O little boy begin to know [viz. to acknowledge] thy mother by laughing, [viz. by smiling at her,]. so to comfort her after her wearinesse and paine.*

|| *Thy mother hath endured ten moneths wearinesse in going with child with thee.*

* *Loathsomenesse, as in loathing meat or drinke.*

* *To [thy] mother.*

|| *Begin to comfort thy parents by smiling at them.*

* *[For] neither the God [Genius] hath vouchsafed [him] his table, nor the Goddesse [Iuno] hath accounted [him] worthy of [her] bed, at whom [his] parents have not laughed [or smiled.]*

THE

THE FIFTH ECLOGVE

[* intituled]

DAPHNIS.

* which is intituled.

THE ARGVMENT.

[IN this Eclogue] [two] sheepheards, *Menalcas* and *Mopsus*, * bewaile the death of their friend *Daphnis*: & one of them sings his ‖ Epitaph; the other ‖ his canonization. There are * that thinke that by *Daphnis*, *Cæsar* is understood, who was stabbed in the Senate house with three and twenty wounds, a little before that the Poet writ these verses. Others doe take *Quintilius Varus* slaine in Germany with ‖ three ‖ legions [to be here meant.] Others * thinke it rather of *Flaccus Maro*, *Virgils* brother, concerning whom there is extant that Distick so commonly used, but of an uncertaine author.

* Doe bewaile or mourne for.

‖ Verses to be set upon his grave or toombe, or his funerall song.

‖ His putting into the number of the Gods.

* Who thinke Cæsar the Dictator stabbed in with three and twenty wounds in the Court, a little before then that the Poet writ these things, to be understood [or meant.]

‖ Three bands of souldiers.

‖ A full legion consisted of 6100 footmen, and 730 horsemen.

* Will rather.

Oh learned *Maro*, whilest thou dost bewaile the sorrowfull destinies * of thy *Flaccus* under the name of *Daphnis*, thou equalizest thy brother unto the immortall Gods.

* Of thy [brother] Flaccus in Daphnis, thou makest equall thy brother [viz. thou makest thy brother nothing inferiour] to the immortall Gods, or thou canonize him for a God.

The

The ſpeakers are *Menalcas* and *Mopſus*.

a Here beginneth firſt a preparation unto the ſongs following.

Men. a OH *Mopſus*, * why ſit we not downe here among the Elmes || mixt with hazels? ſeeing we have met together, both of us * being skilfull, * thou to blow up thy light pipes, [and] * I to ſing in verſe.

Mop. Menalcas, * thou art mine ancient, * it is meet for me to yeeld to thee.

Whether [we * goe into] the ſhades being ||uncertaine * thorough the waving Weſt winds:

Or rather if we enter into [||this] cave: * See how the wilde Vine hath overſpread the Cave, * with bunches of grapes diſperſed here and there.

Men.]* Let *Amyntas* onely try maſteries with thee in [theſe] our hils.

Mopſ. * What if he * dare try to goe beyond *Apollo*

* *Why doe we not ſit downe here,* [*viz. why doe we not reſt us here a while, to delight our ſelves in muſicke?*

|| *Mingled.*

* *Good, viz. cunning.*

* *Thou being skilfull to blow up, &c. viz. in piping.*

* *I skilfull to ſpeake* [*or utter*] *verſes, viz. in ſinging.*

* *Thou art greater,* [*viz. elder, or more ancient or worthier,* [*or my better.*]

* *It is equall me to obey thee,* [*viz. that I ſhould obey thee, or be ruled by thee.*]

* *Succeed,* [*or goe under*] *the ſhadowes.*

|| *Vnconſtant or unſtable.*

* *By the Weſt winds moving* [*or blowing*] *lightly.*

* *We goe under.*

|| *Yonder cave* [*or hollow place.*]

* *Behold* [*or loe*] *how the vine which groweth in the woods, hath ſpread* [*or covered over,*] *&c.*

* *With rare cluſters of grapes* [*viz. with bunches ſcattered here and there*] *or thinly.*

* *Onely Amyntas can ſtrive* [*or may try with thee.*] *viz. none but Amyntas* [*or I know no Sheepheard but Amyntas that*] *dare play with thee in our country.*

* *Can ſtrive to thee.* Græciſmus.

* *What if he may try to excell* [*or ſurpaſſe.*

* *Can ſtrive or goe beyond Apollo in ſong* [*or ſinging*] *viz. in muſicke.*]

Apollo in singing?

Men. *Mopsus* * begin thou first, if thou have either any * loves of *b Phillis*, or the praises of *c Alcon*, or else the brawlings of *d Codrus*.

Begin: *Tityrus* * shall tend * thy Kids, whilst that they feed.

Mops. Yea rather I will trie [to sing] these * songs, which I wrote of late in the greene bark * of a Beech, * and tuning noted them * by course. Then bid thou * *Amyntas* try.

Men. * As much as the ‖ limber Willow * is inferiour ‖ to the pale Olive:

[And] how much the low ‖ Lavender [gives place] to the * red rose borders:

* *Amyntas* in our opinion is so farre inferiour unto thee.

But * sirra, ceasse [to adde] moe words; wee are come unto the cave.

* Begin thou the former, or first [to sing.]

* Fiers [viz. burning, or raging, or mad loves, that is, songs of the incontinent loves] of Phillis.

* Shall keepe.

* Thy Kids [now] pasturing [or feeding.]

* Verses.

* Of a Beech tree.

* And tuning [these verses.]

* By course, [viz. one while tuning, another while noting.

* [That] Amyntas strive, [viz. trie what he can doe.

* How much.

‖ Bending is like wee Ozier.

* Gives place.

‖ To the goodly Olive tree.

‖ Spike.

* Red rose gardens.

* Amyntas gives place so much unto thee in our judgement.

* Oh boy ceasse [viz. leave off] [to speake] moe things; we have succeeded [viz. we have approched or come under] the cave.

b Phillis daughter of King *Lycurgus*, who thinking her selfe forsaken by *Demophoon* sonne of the king of Athens, hanged her selfe, and was turned into a tree.

c Alcon an excellent Archer of Creet, who with an arrow slew a serpent wrapped about his sonne, and never touched the child.

d Codrus a King of Athens, who in warre against the Lacedæmonians (having received this answer from the Oracle, that that side should get the victory whose king was slaine) changed his attire, and rushed in amongst the enemies, wonderfully provoking them, and was killed by them.

Of these three stories see *Ramus* upon this place more at large.

f Here beginneth the Epicedion or funerall song for *Daphnis* as ye unburied: whereof are three parts: The first from the mourning of his mother, of the Nymphs, the cattell, and the very Lyons.

f Mopſ. The Nymphs *bewailed *Daphnis* *repriſhing *by a cruel death: *ye hazels and ye rivers [too] are witneſſes unto the Nymphes.

When as [his] mother * embracing ‖ the miſerable body of her ſonne, *calls both Gods and ſtarres ‖ cruell.

Oh *Daphnis*, ‖ not any [heardmen] drave their *cattell, *having graz'd, unto the *coole ſtreames ‖ in thoſe dayes: neither did any foure-footed beaſt taſte of the river, nor touch * a chier of graſſe.

[Oh worthy] *Daphnis*, both the ‖ wilde mountaines & the woods *report, *that even the African Lions mourned for thy *death.

g Daphnis both ‖ ordained [firſt] ‖ to tie the Armenian Tigres to the Coach; [alſo hee appointed] ‖ to bring in *h* dances unto *Bacchus.*

* *Crept far.*

* *Extinct, or put out, [viz. taken away.]*

* *By a cruell funerall.*

* *Ye hazels are witneſſes, and ye rivers [are witneſſes] to the Nymphes.*

* *Having embraced.*

‖ *The wofull corps.*

* *[Doth call] both the gods [cruell] and alſo calls the ſtarres cruell.*

‖ *Cruell, becauſe they ſuffered her ſon to be ſo cruelly murdered.*

‖ *No heardmen.*

* *Oxen or Kine.*

* *Being fed.*

* *Cold rivers, [viz. waters.]*

‖ *In thoſe dayes when this ſlaughter was committed.*

* *An herbe [viz. a blade or leaſe] of graſſe.*

‖ *Cruell, hard, or deſolate.*

* *Doe ſpeake or ſay.*

* *Even the Carthaginian Lions to have groned [or ſighed for] thy death, [viz. becauſe of thy cruell death.*

* *Deſtruction.*

‖ *Appointed or ordained firſt at Rome.*

‖ *To draw the chariot of triumph with Tigres.*

‖ *To bring in theſe at Rome: though it appeareth by hiſtories, that the Bachanalia were uſed in Rome long before Iulius Cæſars time.*

g The ſecond part of the Epicedion of *Daphnis* concerning his acts.

h Thyaſus was a moſt filthy dance uſed in the honour of *Bacchus.*

i And * to bind about the ‖ limber ſpeares with * pleaſant leaves.

k As the Vine is the * honour to the trees, [and] as the Grapes [*are] to the Vines;

And the Buls [are] to the * heards; as ‖ the ſtanding corne [* is] to the * fruitfull fields:

[So] thou art all the honour ‖ unto thine.

l * Since that the fates have taken thee away,

* *Pales* her ſelfe and even *Apollo* too hath left the fields:

* Miſchievous darnell and ‖ barren Oates * doe beare the ſway ‖ in the furrowes, whereto ‖ wee have ‖ committed great barley oftentimes.

* For the pleaſant violet, [and] for the Purple * ‖ Narciſſus,

The thiſtle and ‖ white thorne grow up with [their] ſharpe pricks.

m [Yee] ſheepheards ‖ ſtrew the ground with

* *To weave in, or wrap about.*

‖ *Berding, quivering, or ſhivering ſpeares.*

* *Soft.*

* *Grace or ornament.*

* *Are* [*the ornament.*]

* *Flockes.*

‖ *The corne now ripe.*

* [*Are.*]

* *Fat.*

‖ *Unto thy family, or unto the Romanes, whoſe Empire Ceſar wonderfully enlarged: or elſe, unto ſheepheards.*

* *After that the deſtinies have taken thee away* [*ſo cruelly.*]

* *Pales* [*the Goddeſſe of ſhepheards*] *her ſilfe* [*hath left the fields,*] *and Apollo himſelfe hath left the fields* [*likewiſe*]

* *Unhappie or unluckie darnell* [*or tares.*]

‖ *Light or unprofitable Oates.*

* *Doe rule over all* [*or almoſt onely grow and run over all.*

‖ *Upon the tilled land, where we have ſowne the beſt and greateſt, or fulleſt corne.*

* *We have committed oft.*

‖ *Caſt or throwne.*

* *The thiſtle* [*doth ariſe or grow*] *and the white thorne with ſharpe prickes ſprings up, for the ſoft violet,* [*and*] *for the purple Narciſſus.*

‖ *Flower de luce, as ſome thinke.*

‖ *The holly tree, or rather furres or gorſe.*

‖ *Scatter* [*or cover*] *the ground with flowers,* [*viz. adorne the place of his ſepulcher with flowers.*

i In *Bacchus* ſacrifice they uſed to beare a javelin wrapped with ivie, called Thyrſis.

k The third part of the Epicedion, from the honour and happineſſe which the Romans received by *Daphnis* while hee lived, being adorned by foure ſimilitudes.

l And amplified by the contrary evils that followed after his death.

m Hitherto his funerall ſong, whereunto is adjoyned his Epitaph, viz. verſes concerning his ſepulcher, to be ſet upon his tombe.

leaves, * make ſhades about the fountaines, *Daphnis* commands ſuch things to be done for him.

* *Bring in the ſhades to the fountains, [that is, make groves about the fountaines wherein his ſoule may dwell: [for they thought that the ſoules of ſuch worthy Nobles dwelt in the woods and about the fountaines.]*

And make ‖ a tombe, * and ſet this verſe upon the ſame.

‖ *A ſepulchre or hearſe.*
* *And adde above, this verſe unto the Tombe.*

Daphnis I am, knowne in the woods from hence unto the ſtarres.

* *I am Daphnis knowne in the woods from hence even unto the ſtarres or skies.*

A keeper [loe] of cattell faire, yet fairer am my ſelfe.

[I was] a keeper of faire cattell, I my ſelfe being fairer [than they] viz. the moſt renowned Emperours of the noble Romanes.

Men. n Oh Divine Poet, thy verſe [is] * ſo pleaſant unto us,

n Thus farre is the Epitaph of *Daphnis*: now followeth the commendation thereof by *Menalcas*: and then his deifying or canonization, viz. his referring of him into the number of the Gods, which *Menalcas* undertakes.

* *Such [or of ſuch ſort.]*

* As ſleepe to weary [men] [lying] in the graſſe; [and] as in the heat,

* *Of what ſort ſleepe [is] to [men] being weary [lying downe] in the graſſe, [and] of what ſort it is [a man] to quench [his] thirſt with a bubbling ſtreame of ſweet water.*

To quench [ones] thirſt with a * bubbling ſtreame of ſweet water.

* *Leaping river [or ſpringing ſtreame.*

Neither doeſt thou match [thy] ‖ maſter onely * in thy pipe, but alſo in thy voyce.

‖ *Maſter, viz. Theocritus, whom Virgil imitated*
* *With [thy] reeds, [viz. thy pipe and playing thereon,] but with [thy] voyce, viz. in ſinging.*

Oh fortunate * lad, thou now ſhalt be * the next to him.

* *Boy [or youth.]*
* *Another from him, [viz. the next unto Theocritus in skill of paſtorall muſicke.]*

* Yet

* Yet notwithstanding we will turne these songs of ours to thee againe by course,|| in some fashion, and we will extoll thy *Daphnis* to the skies.

* *Howbeit we will say these our [verses] to thee by course, after some manner, and we will lift up thy Daphnis unto the signes of heaven, [viz. unto the starres.*

|| *As well as we can.*

We will * advance *Daphnis* unto the starres: [for] * *Daphnis* likewise loved us.

* *Lift up.*

* *Daphnis loved us also [or made much of us.]*

Mops. * Can any thing be dearer unto us than such a verse?

* *Whether can any thing be greater to us.*

Both *the youth himselfe was worthy to be sung of: and || *Stimichon* commended these verses unto us, *al.* now of late.

* *The boy [viz. Daphnis. This cannot be understood of Cæsar, who was slaine in his mans estate.]*

|| *Stimichon the famous Poet.*

Al.|| *A while agoe, or not long agoe, or of late.*

Men. * Glorious *Daphnis* * wonders at the unaccustomed * gate of *heaven, and seeth the clouds and *starres under his feet.

* *White [or shining Daphnis.*

* *Admires, or marvels at.*

* *Threshold or entrance into heaven.*

* *Olympus a hill in Greece, so high that of the Poets it is used for heaven.*

* *Signes of heaven.*

Therefore * pleasure doth possesse the merry woods,|| and other countries, and *Pan* also and the sheepheards, and || those girles [called] *Dryades.*

* *Pleasure doth hold the merry woods. viz. the woods and countries doe rejoyce.*

* Al. *merry pleasure doth possesse.*

|| *And the rest of the countries [viz. all are quiet and plentifull.]*

|| *The Nymphes of the woods, which solace themselves amongst the Oakes, whereof in the second Eclogue.*

* The Wolfe [deviseth] not any hurt unto the

* *Neither the Wolfe doth meditate wiles [or meanes to deceive] to the cattell, nor any nets devise deceit to the stags [or harts.]*

|| Fouldr.
|| Hunters with nets doe seeke to catch the stags.

the || cattell, or any || nets intend deceit unto the stags; good *Daphnis* loveth * peace.

* Quietnesse, viz. concord and rest.

Oh *Menalcas*, * the hils unlopt lift up their voices with joy unto the starres: the very rockes [doe sound out] verses now, the groves themselves * doe ring; he [is] a God, a God [he is.]

* The very hils unshorne [viz. full of greene trees replenish'd with leaves.] cast up [or send forth] their voyces, viz. doe exceedingly rejoyce.

* Doe sound [he is] a God, he [is] a God.

* O be thou good and * gracious to thine. Behold || foure altars.

* Ob [Daphnis.]

* Happy [or bountifull] to thine, viz. to them that adore and honour thee new made a God.
|| Foure altars erected.
* Daphnis beheld two altars for thee.

* Loe (*Daphnis*) two for thee, and the [other] two o altars for *Apollo*.

o Altare quod à terra erectum & exaltatum est. Ara quæ in terra statuitur. Ara etiam novi dei, altare authentici.

|| I will offer unto thee yearely sacrifices two pots of milke, &c.
* I will appoint.
|| Foaming full.
* Goblets or Kans.

|| * I will prepare for thee every yeare two pots || foaming with new milke, and two * great cups of fat oyle.

|| And feasting merrily.
|| Pleasant.
* With much Bacchus.

|| And making || merry bankets, chiefly * with good store of wine,

* If [it shall be] harvest.

Before the fire if it shall be cold, * if hot, [then] in the * shade,

* Shadow.
* New Nectar. viz. a pleasant liquor fained to be the drinke of the Gods.
* Arvisian wines, viz. of Arvisia, a place in the Isle Chius.

Will powre out * a new and pleasant drinke [even] * malmsey, with

sacri-

sacrificing cups.

p Dametas and *Egon* * of Creet * shall sing me songs:

q Alphesibeus shall imitate the dancing || Satyres.

r * These [sacred rites] * shall ever be [performed] to thee, both when we shall * pay our || solemne vowes unto the Nymphes, and * when we || view the fields.

s * Whilest the Beare [shall love] the ridges of the hils, [and] whilest the fish shall love the streames.

* And whilest the Bees shall be fed || with thyme, [and] the grashoppers with the dew;

[Thy] honour and thy name and praises shall evermore remaine.

The husbandmen * shall make vowes yearely unto thee, like as unto *Bacchus* and to *Ceres*. And thou shalt also || charge them with their vowes.

Mops.

* *Of Lyttus, which was a towne of Creet, whence he had his name.*

* *Shall sing unto me, viz. they shall play, and Alphesibeus shall dance.*

|| *The Satyre is a kind of beast in the furthest part of Lybia, having the face of a man: they are called servants of Bacchus for their beastly wantonnesse, and named gods of the woods.*

* *These [holy duties.]*

* *Shall be always to thee.*

* *Restore or give.*

|| *Wonted once every yeere.*

* *When we shall view, [viz.*

|| *Go about the fields with much devotion, as in the feasts called Ambervallia, spoken of in the second Eclogue.*

* *[Thy] honour and thy name and praises shall remaine always, whilest the Beare [shall love] the top of a hill, whilest the fish shall love [or delight in] the rivers.*

* *And whilest the Bees shall bee fed with thyme, whilest the grashoppers [shall be fed] with dew.*

|| *Upon the thyme flowers.*

* *Shall vow.*

|| *Condemne them [or hold them guiltie] for not performing their vowes: or bind them with their vowes, that they performe them when thou hast granted their petitions, and punish them if they doe not.*

p Dametas and *Egon* two notable sheepheards.

q Alphesibeus a fained name of a shepheard, of Αλφὲω, *invenio*, & βοῦς, *bos*, *velut inventor boum.*

r The time of his sacrifices, viz. twice solemnly every yeere.

s The perpetuitie of his Deitie.

1 *Mopſus* to requite *Menalcas*, commends his verſes of the deification of *Daphnis*, by three compariſons of the leſſe.

Mopſus. 1 What [gifts ſhall I beſtow on] thee? * what can I requite ‖ for ſuch a ſong?

* *What [gifts.]*
‖ *For this thy ſong.*

* For neither doth the whiſling of the South-wind riſing, ſo much [delight] me:

* *For neither the hizzing [or whizzing blaſt] of the South-wind comming.*

Nor the ſhoares * beaten on with the waves, doe pleaſe me [ſo,] * nor yet the ſtreames which doe run downe amongſt the ſtony ‖ valleyes.

* *Smitten or diſhed againſt with the wave.*

* *Nor the floods which runne downeward.*

‖ *Dales or bankes.*

Men. * We will firſt beſtow on thee this brittle pipe:

* *We will preſent thee before with this brittle hemlocke, [viz. pipe made of hemlocke.]*

‖ This [pipe taught] us: *Corydon* impatiently loved faire *Alexis*.

‖ *Vpon this pipe I learned thoſe two ſongs, viz. the ſecond and the third Eclogue.*

This ſame taught us: Whoſe Cattell [are theſe?] * are they *Melibees?*

* *Whether are they the cattell of Melibee?*

Mopſ. But *Menalcas*, take thou [‖this] ſheephooke, ‖being very faire, with * equall knots and ſtuds of braſſe, which *Antigines* * could not obtaine, * though he oft requeſted it of mee, ‖and

‖ *My ſheepheards ſtaffe.*

‖ *Being very fine [or trim.]*

* *With even [or equall knots] and with braſſe, viz. either brazen ſtuds or tacks, in every knot one, [or the hoope made of braſſe, or with a hoope and pike of braſſe.*

* *Tooke not, or bore not away.*

* *When he oft asked me it.*

‖ and [yet] was he then worthy to be loved. ‖ *Although he was well worthy to be loved,*

THE SIXTH ECLOGVE

[* called] SILENUS.

* *To which the name is Silenus.*

THE ARGVMENT.

IN this Eclogue [‖ the Poet brings in *Silenus* drunke, (as it well became the schoolemaster of *Bacchus*) but yet ‖ singing very skilfully according to the opinion of the Epicures, ‖ concerning the beginnings of [all] things, and that ‖ in favour of *Quintilius Varus*: * who, as *Donate* saith, gave himselfe to the study of this discipline, together with *Virgil*, under *Silon* the Philosopher. But because these things did not sufficiently * accord ‖ to the low straine * of a pastorall verse, * he presently at his entrance craveth pardon; and not tarrying long in that argument, forthwith passeth unto certaine fained tales.

‖ *Virgil in this Eclogue bringeth in Silenus,* [*and*] *him indeed drunke, as it became a bringer up of Bacchus, &c.*

‖ *He bringeth him in singing very skilfully.*

‖ *Of the beginnings of things, viz. the first forming or framing of things.*

‖ *To the grace or honour of Quintilius Varus.*

* *who, Donate being witnesse, together with Virgil, gave his endeavour to this skill, under Silon the Philosopher.*

* *Agree.*

‖ *To the lowenesse, or low pitch of, &c.*

* *Of a Bucolicke verse.*

* *He prayeth for pardon for rightway from* [*ever after*] *the beginning: neither having tarried so much in this argument, he passeth straightway unto fables.*

The Poet himſelfe is the onely ſpeaker in this Eclogue.

OVr [Muſe] *a Thalia* vouchſafed firſt ‖ to play ‖ in *b* Syracuſian verſe, and bluſhed not * to dwell among the woods.

* When as I ſang of Kings and ‖ warres, * *Apollo* * pluckt me by the eare, and warned mee: Oh *Tityrus* * it becometh a ſheepheard to fat [his] ſheepe, [and] to ſing a teaſed verſe.

* Now will I play a countrey tune with my ſlender reeden pipe: (for *Varus* thou ſhalt have enow who will deſire to ſpeake of thy praiſes, and to deſcribe thy dreadfull warres.

I doe not ſing * unbidden things: yet if any one ſhall alſo [reade] theſe [verſes,] if any one * enamoured with the love [of thee] will reade them-

a Thalia is properly one of three Graces, whoſe names were *Aglaia*, *Thalia*, and *Euphroſune*, ſuppoſed to be the daughters of *Iupiter* and *Venus*.

b For *Syracuſio* ſome write *Syracoſio*, leſt it cõming of *ou*, ſhould be contracted. And it is *Syracuſio* for *Syracuſano*, after the manner of the Greeks, as *Siceliides* for *Sicilienſes*, Eclog. 4.

‖ *To ſing.*

In paſtorall verſe, in imitation of Theocritus, who dwelt in Syracuſe a famous citie in Sicilia.

* *To inhabite the woods.*

* *When I did ſing.*

‖ *Battels or ſkirmiſhes.*

* *Cynthius, [Apollo is called Cynthius of Cynthus, a mountaine in the Iſle Delos, where Apollo and Diana were borne.*

* *Puld [my] eare, and admoniſhed mee.*

* *It beſeemeth a Sheepheard to feed fat ſheepe, and to ſpeake [or ſing] a verſe drawne out, [viz. a paſtorall ſong of a low or meane kind, drawne out ſmall like wooll in ſpinning.]*

* *Now will I meditate of ſlelden Muſe, [viz. a paſtorall ſong] with my ſlender reed.*

(For, Varus, there ſhall be aboue to thee, [viz. there ſhall remaine enow to thee] who may deſire to utter thy praiſes.

* *To build [viz. to ſet out or declare] thy ſorrowfull warres.*

* *Things uncommanded, without the command [viz. of Pollio or Auguſtus.]*

* *Taken with the love of thee, or*

‖ *If any one be enamoured, let him reade theſe things.*

them. Oh *Varus*, * our heath shall sing thy praises.

* *Our wilde tamaricke [or Ling] shall sing of thee.*

Every ‖ wood ‖ shall sing of thee: * for there is not any * writing more pleasing ‖ to *Apollo*, than that * which beares the name of *Varus*.

‖ *Grove or forrest, most properly a grove for pleasure.*
‖ *Shall praise thy deeds.*
* *Neither is there.*
* *Page [or booke.] A page is properly a side of a leafe in a booke.*
‖ *To be learned.*
* *Which hath prescribed the name of Varus unto it selfe, [viz. which is written in the praises of Varus] or hath the title of Varus.*

* Yee Muses of the hill Pierius proceed. ‖ The Lads *Chromis* and *Mnasilus* saw ‖ *Silenus* lying fast asleepe in a Cave,

* *Oh ye [nine] Muses borne in Pierius in Thessalie, goe yee on.*
‖ *The two youths Chromis and Mnas.*
‖ *Bacchus schoolemaster, a famous Poet.*
* *Lying [overwhelmed or buried] in sleepe.*

* Having his veines blowne up, * with wine the day before, as alwayes [hee was wont.]

* *Blowne up [in respect of his veins] with yesterdayes wine, as alwayes.*
* *Bacchus. [Iachos a name of Bacchus, of ἰαχὴ, signifying a cry, groaning or belching, taken from the filthy noyses which drunkards make commonly.*

[His] garlands lay * a good way off, ‖ onely slipped * from his head,

* *Aside off.*
‖ *Onely fallen downe from his head, viz. otherwise whole, and not broken nor hurt.*
* *To his head.*

* And a great ‖ Kan hanged by, having the eare all worne.

* *And a great [viz. a heavie or mighty] tankard, with the handle [or flouke all worne] hanged on his necke, or at his girdle, neare unto him.*
‖ *A pot or jugge that held a great deale of wine.*

[* They] setting [on him] (for ‖ the old man had oft times mocked them both ‖ with hope of a song) ‖ cast bonds upon

* *They invading or assailing him.*
‖ *This old Silenus.*
‖ *Promising to sing them songs.*
‖ *Bind him with bands made of the garlands themselves.*

him [made] of his very garlands.

Egle * adjovned her selfe [as] a companion, *and came to helpe these timorous youths:

[Even] *Egle* the fairest of the * water Nymphs, ‖ and painted [both] the forehead and the temples of the head [*of him] now ‖ seeing [her,] with bloudy coloured mulberies.

Hee laughing at [‖their] subtilty; to what end knit you these bands? quoth he.

‖ Ye boyes, loose me: ¶ it is enough * that I could be seene [of you.]

* Chuse ye what songs you will have, * you shall have songs.

* She shall have another reward. * [And] so withall doth he begin.

‖ And then indeed you might behold both the ‖ Fawnes and wilde beasts too, * to dance in measure and in time; then

* Addeth her selfe a fellow.

* And came upon them being fearefull. [or came (as we say) in the nicke, or in the very fit opportunity, to helpe them, being timorous or doubtfull.]

* Naiad s are the Fairies, haunting rivers and fountaines.

‖ And painted [both] his browes and temples with bloudred mulberies, for seeing him.

* [To him, viz. to Silenus] now seeing [her] viz. being awaked, and looking on her]

‖ The subtilty.

‖ Loose me, ye boyes.

* Me to have beene able to be seene [of you,] being seene but when I list.

¶ Silenus makes himselfe a halfe God, which were seene but when they listed, and thus he speaketh as followeth.

* Know ye what verses you will.

* Verses [shall be] to you.

* Another reward shall be to this [Egle.]

* He begins withall.

‖ When Silenus began to sing.

‖ The gods of the woods.

* To plea[worship] in number, viz. according to the harmony of the tune.

then might you see the * sturdy Oakes to wave their tops.

* So that Parnassus rock * doth not so much rejoyce in *Phœbus*:

* Nor *d Rhodope* and *Ismarus* doe so admire *Orpheus*.

e For he sang how the *f* seeds * of the earth and of the aire, and also of the water, and likewise of the || liquid fire, were first gathered together * thorough out the great vast space: *Al* how all things [tooke] their beginnings of the first [seeds,] and how the || tender globe it selfe of the round world did grow together:

Then [loe] the earth began to harden and to separate * the Ocean sea from * Pontus, || and by little and little to take the * shapes of things.

* And also how the earth is now astonished [to see] || the new Sunne to begin to shine.

I 3 And

* *Stiffe Oakes to move oft and shake.*

* *Neither the Parnassian rocke, [viz. the mount Parnassus in Thessalie, consecrated to Apollo.]*

* *Doth so much [delight and] joy in Phœbus, viz. Apollo.*

* *Nor Rhodope doth wonder at so much, nor Ismarus [so greatly admire] Orpheus.*

* *Of the earths, and of the soule, and also of the sea and withall of the liquid fire had been gathered together.*

|| *Cleare or pure.*

* *Thorough the great emptinesse.*

Al. How all beginnings [growed up together] from these first seeds, and the very tender globe of the world growed together.

|| *Yong, pliant delectable, or tender at the first.*

|| *Growed fast and strong in every part.*

* *Nereus [a God of the sea, the sonne of Oceanus, whereof the Ocean had the name. Here put for the Ocean.*

* *Pontus, the sea between Meotis and Tenedos, so called of Pontus the sonne of Nereus.*

|| *How things began to be formed of the earth.*

* *Formes, viz. divers shapes.*

* *And now the earths [or lands] are amazed at the new Sunne to begin to shine.*

|| *The Sunne newly formed with the other heavenly lights.*

d Rhodope and Ismarus mountaines in Thracia, wherein *Orpheus* was wont to play.

e The argument or subject matter of *Silenus* songs.

f The Epicures thought all these to be made of motes and such little bodies concurring.

And [how] || the ſhowres doe fall * from clouds removed on high [from th'earth,]

|| When firſt the woods * began * to grow up, * and at what time the beaſts wandered up and downe throughout the unknowne mountaines.

g * After this [he ſang of] the ſtones caſt by *Pyrrha*, and of *Saturnes* kingdomes.

* And withall he ſings of the birds of the hill Caucaſus and the theft of *Prometheus*, &c.

|| *The raine doth fall.*

* *The clouds being removed more high [or very high.]*

|| *How.*

* *Doe begin.*

* *To riſe [viz. to ſtring up.]*

* *And when the living creatures doe erre [or wander] thorough [or amongſt] the mountaines, [viz. when the mountaines and valleyes began to be repleniſhed with new creatures.]*

* *After this [he reports or relates] the ſtones caſt to Pyrrha [viz. of or by Pyrrha] [and alſo he relates] Saturnes kingdomes.*

* *Alſo he reports [or ſhewes] the birds of Caucaſus and the theft of Prometheus.*

g Of the framing of the world in the beginning, and of the repairing it after the flood, eſpecially for the repairing of mankind by *Pyrrha* and *Deucalion*, and ſo the other ſtories, ſee *Ovid* in his Metamorphoſis.

For the reſt of this Eclogue, I referre the ingenuous Reader to *Ramus* and other Commenters.

THE

THE SEVENTH ECLOGVE

[*called] *Melibœus.*

* *To whom the name is* [*viz. which is intituled or named*]

THe Argument of this Eclogue is taken from the * Paſtorals of *Theocritus*. And here the Poet brings in * the ſhepheard *Melibeus*, reporting *a Paſtorall contention betweene *Corydon* and *Thyrſis*, whereat by chance (as he ſought a Goat which had * ſtrayed from his flocke) * he was preſent, * being called [thereto] by *Daphnis* the Iudge of the * maſtery: whom he * intimates to have given ſentence with *Corydon*, when as hee ſaith at the end of the Eclogue:

* *Bucoliaſts.*

* *Melibœus a ſhepheard, [or rather a neatsheard.]*

* *A ſtrife [or triall for maſteries] of Corydon and Thyrſis, &c.*

* *Wandered away.*

* *He had come betweene by chance.*

* *Sent for of Daphnis.*

* *Contention.*

* *Nods to [or ſignifies by the beckning of his head] to have pronounced according to Corydon.*

* Theſe things I remember, ‖ that *Thyrſis* overcome contended all in vaine.

* *I remember theſe things.*

‖ *And Thyrſis being unmatched, to have contended in vaine.*

The ſpeakers are *Melibœus*, *Corydon*, *Thyrſis*.

Mel. * *Daphnis* as it fell out, ſate downe under a * whizzing ‖ holme:

* *By hap [or by chance] Daphnis had ſit downe together.*

And both *Corydon* and *Thyrſis*

* *Shrill by the moving of the leaves.*

‖ *The holme is a kind of Oake.*

* Had driven together, [or had gathered together] their flocks into one [flocke.]

Thyrſis * had gathered their flocks into one,

* Thyrſis [his] ſheepe, Corydon his Goats bag'd milke.

* Thyrſis [had gathered his] ſheepe, [and] Corydon [had gathered his] little ſhee Goats ſtretched [or ſtrouted out] viz. having their udders full of milke.

* Both of them flouriſhing in age, || both Arcadians.

* Both of them [were] flouriſhing in their ages, viz. flouriſhing youths.

|| Both of them borne in Arcadia, and right Arcadians for their muſicke, [viz very skilfull Muſicians.

* Alſo matches in ſinging, and prepared to anſwer [one another by turnes.]

* And equall to ſing, and ready to anſwer, [viz. in verſe] whoſoever ſhould challenge them.

* Whilſt I was fencing my tender myrtles from the cold: the Goat himſelfe the leader of the flocke, haſt ſtrayed from me hither: * and then I ſpied *Daphnis*: * who when he ſaw me over againſt him, * ſpake quickly [thus unto me.]

* The maſter [or husband] of the flocke, [viz the high Goat] purpoſe had wandered away to me [viz. from me] hither, whilſt I defend [viz. doe fence] [my] my tender trees from the cold [viz. my young myrtles.]

* And I ſee [or behold] *Daphnis.*

* Hee (when he ſeeth mee againſt [him] ſaith quickly [or very quickly.]

* O ſpake, O *Melibeus* come hither quickly.

* Come hither *Melibeus*, thy Goat is ſafe, and ſo likewiſe thy Kids.

* O *Melibeus* come hither [thy] goat is ſafe for thee, [or the be goat to thee is ſafe] and [thy] kids [are ſafe.]

And if thou canſt * ſtay any whit, reſt [with me] under the * ſhade.

* Ceaſſe any thing [viz. if thou have any leaſure.]

* Shadow.

* The Bullocks will come hither to drinke, thorough the Medowes of their owne accord.

* The very bullocks will come hither, &c.

Al.

Al. Here *a* the greene river Mincius hath covered his banks with tender reeds: and the ſwarmes of Bees ‖ reſound from the holy Oake.

Al. *Here Mincius hath covered his greene banks with a tender reed,* [*viz. with yong reeds.*]

a Mincius is called green, for green trees and reeds with the ſedge growing about it.

‖ *Make a humming noyſe from the Oake conſecrated to Iupiter.*

What ſhould I doe? for neither had I *Alcippe* [my wife] nor [my daughter] *Phillis al.* at home, which might ‖ ſhut up [my lambes] * weaned from the milke.

Al. *Which might ſhut up at home* [*my*] *lambes weaned from* [*their*] *milke,* [*viz from their dammes.*]

‖ *Shut up* [*within the foulds.*]

* *Driven away from the milke.*

And there was * a great match to be tryed * *b* between *Corydon* and *Thyrſis.*

* *A great contention* [*or ſtriſe*] *for maſteries.*

* *Corydon* [*did ſtrive* [*or play for a wager*] *with Thyrſis, or to Corydon with Thyrſis.*

b Prolepſ.

* Yet ſet I mine owne ſerious [buſineſſes] after ‖ their ſport.

* *Neverthelеſſe I ſet after mine owne earneſt matters to their play,* [*viz. I preferred their ſport before mine owne ſerious* [*or weighty*] *buſineſſe* [*of ſeeking my goat.*]

Then ‖ both of them began * to try with verſes ſung ‖ by courſe. The Muſes wold have [them] record *c* [their * ſongs by turnes.

‖ *Their contention in muſicke.*

‖ *Corydon and Thyrſis.*

* *To contend.*

‖ *One after another by turnes.*

* *Verſes by courſe.*

c In this Eclogue they ſing by turnes, either of them foure verſes, like as in the third by couples, viz. two and two, and in the fifth by twenty five a peece.

‖ *Corydon* [rehearſed] * theſe [firſt, and] *Thyrſis* related in order thoſe [that follow.]

‖ *Corydon began, and rehearſed the foure firſt verſes.*

* *Theſe* [*verſes.*]

C. O Nymphs of *d Lybethris,* * [who are] our

* *Being our love* [*or delight.*]

d Lybethris a fountaine where thoſe Nymphes are worſhipped.

chiefe delight; either grant unto me [ſuch] a verſe as [yee vouchſafed] to my *Codrus*; (next he makes [verſes] || for unto the verſes of * *Apollo*:) or if all of us cannot [make ſuch,]

My ſhrill ſounding pipe ſhall || hang here upon [this] || ſacred pine.

Th. e Yee Arcadian ſheepheards, ¶ adorne with ivie || [your] Poet growing [in his skill,] [* that *Codrus* guts may burſt for envie:

f || Or if he ſhall praiſe [me] * more than hee would willingly, * compaſſe yee my browes about with || Saint Johns wort, leſt [his] ill tongue ſhould hurt [me] * now ready to be a Poet.

Cor. g * Oh *Diana* [thou hunting Goddeſſe,][my] little *Mycon* [|| offers] unto thee this head of the briſtly *b* boare, and [theſe] branched

|| *Almoſt equall to Apollos verſes.*

* *Phœbus.*

e Poets were crowned with ivie, either as being conſecrated to *Liber*, and inſpired with a furious ſpirit, as in the feaſts of *Bacchus*; or elſe becauſe as ivies are alwayes greene, ſo verſes deſerve eternity, as *Servius* thinketh.

f The heathen feared to be praiſed overmuch, eſpecially of enemies, thinking that praiſe to have the force of witchcraft, againſt which they accounted the herbe Bacchar to have ſpeciall vertue.

g *Corydon* to the end that he may obtaine his deſire for Poetry, offers unto *Diana* the ſiſter of *Apollo*, and Goddeſſe of hunting, theſe gifts befitting her thus ſet out.

b The Boare and the Stag are amongſt the principall beaſts of the chaſe in hunting.

|| *I will hang up the inſtruments of my profeſſion, as having ſerved out my time.*

|| *The pine tree conſecrated to Cybele the mother of the Gods.*

|| *Deeke ye, viz. crowne, with a paſtorall garland of ivie, though not with a Lawrell crowne.*

|| *[Me your] Poet.*

|| *That Codrus may burſt for envie, [viz. that I ſhould be preferred before him for my muſicke.*

* *That the ſmall guts may be burſten to Codrus with envie.*

|| *Or if he ſhall be inforced to praiſe me.*

* *Beyond [his] liking.*

* *Gird about [my] forehead.*

|| *Lad es gloves.*

|| *Codrus [or Corydons] evill tongue.*

* *About to be a Poet, [viz. which am in hope to be a Poet, or, your Poet that ſhall be.*

* *Oh Delia.*

|| *My little ſonne Mycon.*

|| *Preſents or gives.*

branched hornes *i* of the long-lived Stag.

|| If this [wager] ſhall be mine owne, || thou ſhalt ſtand [made] *wholly of ſmooth marble *k* * in purple Buſkins.

Thyrſ.l] *Priapus*, || it is enough for thee to expect every yeare a bowle of milke and theſe cakes: thou art [but] the keeper || of the poore orchard.

* Now we have made thee of marble || for the time: * but if increaſe of young ſhall ſtore [our] flocke, || [then] be thou all of gold.

Cor. O Nymph *Galatea*, daughter of *Nereus*, ſweeter to me || than the thyme of *Hybla* [to the Bees,]

Whiter than the ſwans, fairer || than white Ivie.

So ſoone as the Buls being fed * ſhall returne unto their ſtals, * if thou have any care of thy *Corydon* [then] come thou.

i *Plinie* and others report that the Stags live very long.

|| *If this victorie or praiſe ſhall be mine, that I ſhall be next unto Codrus in Muſicke or Poetry.*

|| *I will make thee a picture of marble.*

* *Whole.*

* *Tyed about* [*even unto*] *the calves of the legs with a purple buskin.*

k *Evincta ſuras* for [*uſque*] *ſuras, Synecdoche*, or *ſecundum ſuras.*

l *Priapus* the god of the gardens or orchards.

|| *I hope thou wilt be contented with me, if according to my poore eſtate I offer unto thee a bowle of milke, &c.*

|| *Of the ſimple garden.*

* *We have made thee a picture of marble.*

|| *For the preſent.*

* *But if bringing forth of yong, ſhall ſupply* [*or fill*] [*our*] *flocke.*

|| *Then thou ſhalt be golden, viz. have a picture made of gold.*

|| *Than the honey of Hybla, of which before in the firſt Eclogue.*

|| *Than the faireſt ivie.*

|| *The cattell being filled ſhall returne home.*

* *Shall ſeeke againe their ſtals,* [*or goe againe unto their ſtalks.*]

* *Come thou if any care of thy Corydon have* [*or poſſeſſe*] *thee.*

Th. Yea let me ſeeme to thee more bitter then *m* the *Sardinian herbes, * more rough to touch then ‖ Butchers broome, more ‖ vile *then *n* wrake caſt up on ſhore,

If that *this day be not * already longer to me then a whole yeare.

O bullockes fed [enough,] goe home, *if you have any ſhame, be gone.

Cod. ‖ Oh moſſie ſprings, *and [thou] O graſſe *o* moſt ſoft to ſleep [upon,]

And that greene * wilding tree, which covereth you ‖ with her thin * ſhade,

* Keepe off *p* the vehement heat from the cattell : now the ‖ ſcorching Summer comes, now ‖ the gemmes *break forth in the * pleaſant Vine branch.

Th. Here [is] an herth and *q* fat gummie wood, here [is] ever *good ſtore of*

m Theſe herbes of Sardinia are taken for a kind of Crow-foot, which being eaten do take away the underſtanding, & do ſhrink up the ſinewes in the face in ſuch ſort, that a man ſhall ſeeme to die laughing : whereupon came that Adage of the Sardinian laughter.

n *Alga*, is called of ſome Laver or Seagirdle, it ſeemeth to be a ſea herb growing on the rocks, having leaves like Lettice, though here it is taken for whatſoever weeds the ſea caſteth out.

o *Mollior ſomno*, for *ad ſomnum.*

p The ſolſtice in the Sommer, is when the Sun aſceds no higher towards us: of *Sola ſtatio*, which is about the 11 or 12 of Iune : like as contrary the Winter ſolſtice, when it is at the loweſt from us.

q *Teda* is taken moſt properly for the middle or the heart of the pine tree, which (thorough the licour in it) being kindled burneth like a torch, and generallly for any kind of fat and gummy wood, and ſo for a torch, or whatſoever the torch is made of.

* *Sardois pro Sardiniis, caſus Gracus.*

* *More horrible.*

‖ *The herbes that grow in Sardinia.*

‖ *Butchers broome is a prickly ſhrub.*

‖ *Contemptible.*

* *Then ſea weed caſt forth [of the ſea.]*

* *This light.*

n *Now.*

* *Goe ye [home, if there be any ſhame [to you.]*

‖ *Oh fountaines [or ſpringy greene over with moſſe.*

* *And oh her be more ſoft [or pleaſant] to ſleepe, [viz. unto ſleepe.]*

* *Arbute, or Service tree, or Crab tree.*

‖ *With the ſhadow of her branches ſpred here and there.*

* *Shadow.*

* *Defend yee [or keepe away] the ſolſtice to the cattell, viz from the cattell: that is, ſave the cattell from the heat of the Sunne in the ſolſtice.* Hypallage, Met. Effic.

‖ *Burning heat.*

‖ *The Vine buds.*

* *Doe ſwell.*

* *Ioyfull [or ranke] Vine branch.*

‖ *Fat torches.*

* *Very much fire, a great fire.*

of fire, and the posts blacke with continuall ‖ soot.

‖ *Smoke.*

‖ Here care we for the * cold of the North-wind so much as either the Wolfe cares for the number [of the sheepe,] or * the raging streames [care for] the bankes.

‖ *Here by reason of our good fires.*

* *Colds.*

* *The flouds running violently, [or vehement, or boysterous.]*

Cor. Both the Juniper trees stand [full of fruit] and also * the rough Chest-nuts [‖ doe abound.]

* *The rough Chest-nut trees [stand full.]*

‖ *Are plenteous, or wax ripe.*

* The apples lie every where strewed under their trees:

* *Their owne sev'rall apples lie every where scattered under the tree.*

* Now all things laugh: but if faire *Alexis* ‖depart from these hils, ‖[then] thou mayest * see the very rivers dryed up.

* *All things doe laugh now, [viz. doe seeme to rejoyce because of the plenty and our prosperitie.*

‖ *Should depart.*

‖ *Thou shouldst then see the very rivers drie.*

* *Also the flouds drie.*

Thyrs. The field * is parcht, * the grasse thirsteth, dying through the distemper of the aire.

* *Is drie [or is parched with heat, or is very drie.*

* *The herbe [viz. grasse] dying through the felt [or unconformablenesse] of the aire [or weather] thirsteth [for raine.]*

Bacchus ‖ hath envied * the shades of the Vine branches to the hils.

‖ *Hath grudged, or denyed, or disdained.*

* *The shadowes made of the Vine branches, [viz. the Vines have lost their leaves through the scorching heat.*

[But] every ‖ wood *shall wax green [again]

‖ *Grove [or all trees.]*

* *Shall be greene [againe.]*

|| *At the comming of our Phillis, [viz. if ſhe ſhall come unto me.]*

|| by the comming of our *Phillis*.

r *Iupiter* is put for the aire, by a Meton. Effic. which aire being thickned, turneth into raine.

s *Iupiter q. Juvans pater*, or *juvans aer.*

* *And very much Iupiter, [viz. ſweet and pleaſant aire.*

* *With a merry [or joyfull] ſhower, viz. with raine making men joyfull and merry.*

* And good ſtore of r s pleaſant aire ſhall [then] deſcend * with comfortable ſhowres.

Cor. The poplar tree [is] * moſt pleaſing to t *Hercules*, * the Vine to * *Bacchus*,

t *Alcides* put for *Hercules. Patronym. ab Alceus avo.* The Poplar is dedicated to him, becauſe being crowned with Poplar when he went downe to hell (as the Poets faine) part of the leaves which ſtucke cloſe to the Temples of his head, remained ſtill white, but the outward part of the remained black with the ſoot of hell, which colour ſtill abides in the leaves.

* *Moſt acceptable [or beſt pleaſing, or dedicated.*

* *Alcides.*

* *The Vine [is beſt pleaſing] or moſt delightſome.*

* *Iacchus.*

* *Faire.*

|| *The Lawrell being Apolloes owne tree.*

* *[Is moſt pleaſing] to Apollo.*

* *To Phœbus.*

|| *My love.*

|| *The ſilver d tree.*

The myrtle tree to * beautifull *Venus*, || his * owne Lawrell * unt * *Apollo.*

[But] || *Phillis* lovet || the hazels, whileſt *Phillis* ſhall love them:

Neither ſhall the myrtle tree * ſurpaſſe the hazels, * nor the Lawrell of *Apollo.*

* *Overcome, [viz. goe beyond in eſtimation.]*

* *Nor the Bay tree of Apollo [ſhall paſſe them.*

Th. The Aſh tree is * the faireſt in the woods, * the pine tree in the orchards.

* *The faireſt [tree growing] in the woods.*

* *The Pine tree [is the faireſt tree.]*

|| *Gardens.*

* *The Poplar [is the faireſt tree.]*

* *In the rivers, [by the rivers ſide.]*

* The poplar tree * upon the river bankes, the fir tree in the high mountaines.

* *If thou ſee mee againe more oft.*

* But oh faire *Lycidas*, * if thou oftener viſit me,

The

The Ash in the woods * shall stoope to thee, [and] the Pine tree * in the Orchards.

Mol. * These things I remember [well,] and *Thyrsis* * over-matched to have contended all in vaine:

Since that time * *Co-* [illegible] for [illegible]

* *Shall yeeld [viz. shall be inferiour to thee.*
* *In the Orchards [shall yeeld to thee.*
* *I remember [well,] these [songs.]*
* *Being overcome, to contend in vaine.*
* *Corydon is the noble conquerer,] viz. Corydon is for us, [viz. Corydon is for our money,] or in our judgement,*

[illegible] TH [illegible] N- [illegible] *tria,* [illegible] or [illegible] *rosse.]*

* *Pharmacentria of φάρμακον, venenum sive medicamentum, unde φαρμακεύομαι, veneno, inficio, medeor, & φαρμακεὺς, veneficus, incantator, & φαρμακεύτρια, venefica, sive saga.*

The Argument.

There are two parts of this Eclogue. In the * former, *Damon* a shepheard being * enamoured with the love of a [certaine] girle [called] *Nisa*; when as she had preferred || *Mopsus* before him, * breaks out into divers complaints * through impatience of love. The latter part is almost wholly taken out of an || Idyllium

* *Former [part.]*
* *Taken with the love.*
|| *Mopsus a fained name of a shepheard.*
* *He bursts forth.*
* *In impatience.*
|| *Idyllion is a Poets worke consisting of few verses.*

|| *At the comming of our Phillis, [viz. if she shall come unto us.]*

|| by the comming of our *Phillis*.

* *And very much Iupiter, [viz. sweet and pleasant aire.*

* And good store of *r s* pleasant aire shall [then] descend * with comfortable showres.

r Iupiter is put for the aire, by a Meton. Effic. which aire being thickned, turneth into raine.

s Iupiter q. juvans pater, or juvans aer.

* *With a merry [or joyfull] shower, viz. with raine making men joyfull and merry.*

Cor. The poplar tree [is] * most pleasing to *t* * *Hercules*, * the Vine to * *Bacchus*,

* *Most acceptable [or best pleasing, or dedicated.*

* *Alcides.*

* *The Vine [is best pleasing] or most delightsome.*

* *Iacchus.*

* *Faire.*

|| *The Lawrell being Apolloes owne tree.*

* *[Is most pleasing] to Apollo.*

* *To Phœbus.*

|| *My love.*

|| *The silberd tree.*

The myrtle tree to * beautifull *Venus*, || his * owne Lawrell * unto * *Apollo*.

t Alcides put for *Hercules. Patronym. ab Alcæo avo.* The Poplar is dedicated to him, because being crowned with Poplar when he went downe to hell (as the Poets faine) part of the leaves which stucke close to the Temples of his head, remained still white, but the outward part of thé remained black with the soot of hell, which colour still abides in the leaves.

[But] || *Phillis* loveth || the hazels; whilest *Phillis* shall love them:

* *Overcome, [viz. goe beyond in estimation.]*

* *Nor the Bay tree of Apollo [shall passe them.*

Neither shall the myrtle tree * surpasse the hazels, * nor the Lawrell of *Apollo*.

Th. The Ash tree is * the fairest in the woods, * the pine tree in the orchards.

* *The fairest [tree growing] in the woods.*

* *The Pine tree [is the fairest tree.]*

|| *Gardens.*

* *The Poplar [is the fairest tree.]*

* *In the rivers, [by the rivers side.]*

* The poplar tree * upon the river bankes, the fir tree in the high mountaines.

But oh faire *Lycidas*, * if thou oftener visit me,

* *If thou see mee againe more oft.*

The

The Ash in the woods * shall stoope to thee, [and] the Pine tree * in the Orchards.

Mol. * These things I remember [well,] and *Thyrsis* * over-matched to have contended all in vaine:

Since that time * *Corydon*, *Corydon* is for us.

* *Shall yeeld [viz. shall be inferiour to thee.*
* *In the Orchards [shall yeeld to thee.*
* *I remember [well,] these [songs.]*
* *Being overcome, to contend in vaine.*
* *Corydon is the noble conquerer,] viz. Corydon is for us, [viz. Corydon is for our money,] or in our judgement,*

THE EIGHTH ECLOGVE [INtituled] * *Pharmaceutria*, [or the Witch or *Sorceresse*.]

* *Pharmaceutria of φάρμακον, venenum sive medicamentum, unde φαρμάκευομαι, veneno, inficio, medeor, & φαρμακεὺς, veneficus, incantator, & φαρμακεύτρια, venefica, sive soga.*

THE ARGVMENT.

THere are two parts of this Eclogue. In the * former, *Damon* a shepheard being * enamoured with the love of a [certaine] girle [called] *Nisa*; when as she had preferred || *Mopsus* before him, * breaks out into divers complaints * through impatience of love. The latter part is almost wholly taken out of an || Idyllium

* *Former [part.]*
* *Taken with the love.*
|| *Mopsus a fained name of a shepheard.*
* *He bursts forth.*
* *In impatience.*
|| *Idyllion is a Poets worke consisting of few verses.*

|| Called Pharmaceutria.

lium of *Theocritus* || of the ſame name: *wherein a certaine Witch

* In which.

Al. Endevours by medicines and incantations to recall.

al. endevours * to recall the mind of her husband, of whom ſhe was deſpiſed, unto the love of her ſelfe [againe] *by medicines and charmes.

* To call backe.

* By drugs [or remedies] and incantations or inchantments.

[The ſpeakers are] the *Poet*, *Damon*, and *Alpheſibeus*.

The Poet.] [*We will record] a ſong of [two] ſheepheards, [to wit] of *Damon* and *Alpheſibeus*;

* We will ſpeake of, or relate.

* Whom ſtriving [viz. contending in ſinging.

*whom as they were trying maſteries [in ſinging] || a yong heifer *much wondered at, unmindfull *of [her] graſſe; * at whoſe ſong the Lynces ſtood amaz'd,

|| A heifer forgetting her graſſe, [or leaving off to eat] * marvelled at.

* Of her bee.

* With the verſe [or ſong,] of which [two] the Lynces [were] amazed.

And * the rivers being || changed * ſtayed their courſes.

* The floods or ſtreames.

|| Turned or having changed their courſes.

* Reſted [viz. ſtaked, as inforced to reſt.

* We will ſpeake of.

* We will record the ſong of *Damon* and *Alpheſibey*.

|| Al. Renowned Pollio.

Thou [oh || great *Auguſtus*, ſhalt be || extolled] of me, whether || thou goeſt beyond * the rocks

|| Made famous by my verſes.

|| Thou paſſeſt over. The ſtones.

of

of great *b* Timavus.

Or whether ‖ thou sailest [neare] the coast of the *Sclavonian Sea; loe, shall there ever be.

That day, *when I may record thy acts?

Loe, shall there bee [that day] * when I may * beare throughout the world,

‖ Thy verses * which alone are worthy of *c Sophocles* buskin?

d The beginning [‖ of my song hath beene] ‖ from thee; it shall end *of thee: accept [my] verses ‖ begun * at thy command, ‖ and suffer thou this *e* ivie to creepe about the Temples of thy head, amongst the triumphant Lawrell boughes.

‖ The cold shadow of the night had scarce departed * from the skie,

When as the dew *upon the tender grasse, is most pleasing to the cattell,

‖ *Thou gathereſt neare unto, or paſſeſt by the coaſt.*

* *Illyrian.*

* *When it may be lawfull for mee to ſpeake of thy worthy alls [or deeds.]*

* *That it may be lawfull for me,*

* *To carry through the whole world,*

‖ *The verſes written of thy renowned alls.*

* *Being alone worthy of Sophocles buſkin, viz. to have beene penned in Sophocles ſtately ſtyle.*

‖ *Of theſe my ſongs.*

‖ *Of thee, or by thy command.*

* *To thee, viz. to thy praiſe.*

‖ *Undertaken.*

* *By thy commandements.*

† *Let this garland made of the branches of the ivie and lawrell, be ſet upon thy head.*

Ivie in reſpect of the Poets worke, Lawrell for Auguſtus famous victories.

‖ *The night (wherein it is ordinarily more cold then in the day, through the abſence of the Sunne) was ſcarcely paſt, and the day now appearing.*

* *From heaven.*

* *In the tender herbe.*

b Timavus a river of Venice, or the river Brenta neere Aquileia in Italy.

c Because *Sophocles* tragedies were acted in buskins, therefore his lofty ſtile is termed by this name, by a Metonymie of the Adjunct.

d He promiſeth in all his verſes to ſet forth the praiſes of *Auguſtus*

e Some apply this to Pollio, becauſe he was an excellent Poet (to whom the ivie garland appertained) as wel as a worthy governour.

Damon || *leaning upon his *f* long smooth Olive staffe, began thus.

Dam.] || O Lucifer arise, and comming before the * comfortable day, || bring it [with thee,] whilest I complaine, being deceived || with the || unworthy love || of *Nisa* my wife, * and still even || dying doe speake unto the gods at my last houre, although I have not been any thing helped || by having them my witnesses.

* My pipe begin [to sound] *g* Menalian tunes with me.

|| *Menalus* hath evermore both a shrill sounding wood, and speaking pine trees, it alwayes heares the loves of shepheards:

* And *Pan* himselfe who first of all * endured not the reeds [|| to be] unskilfull.

My pipe || begin [to soũd] Menaliã * tunes with me.

|| *Nisa*

|| *Leaning shepheard like upon his staffe.*

* *Leaning upon [or against] a long smooth Olive.*

|| *Oh Day-starre.*

* *Nourishing, because it is most nourishing and comfortable to all creatures.*

|| *Bring it forth after thee.*

|| *With the love of Nisa, which shee was unworthy of.*

|| *Vnkind love.*

|| *Of Nisa whom I thought sure unto me to be my wife.*

* *And although I have profited nothing, they being witnesses, yet I dying speake unto the gods in my last houre.*

|| *About to die with griefe.*

|| *That they are my witnesses that shee had so oft sworne by them that shee would be my wife. This he seemeth to speake according to the judgement of the Epicures, who held that the gods cared not for mortall things.*

* *My pipe begin Menalian verses with me.*

|| *In the hill Menalus sheepheards doe alwayes sing of their loves, whereby the woods doe ring, and as it were answer to their voyce, or Menalus hath ever the trees sounding by their rustling with the winds.*

* *And [it heares] Pan, viz. the god of sheepheards, who is said to have invented the fielden musicke.*

* *Suffered not, &c. [viz. first invented pipes of reeds.*

|| *To lie idle.*

|| *Began to play Menalian tunes.*

* *Verses.*

f *Teres, teretis,* signifieth any thing long, smooth and round.

g By Menalian verses the Poet meaneth excellent verses, such as were sung in Menalus, a hill of Arcadia. So that there is in it a Metalepsis, Menalian for Arcadian, and Arcadian verses for excellent verses, viz. *Syn. membri & Met. Subj.*

h This verse oft repeated by *Damon* in his complaint, is called *versus intercalaris*, a verse oft interlaced, like the foot of a song.

‖ *Nisa* is given to *Mopsus*. * What may not [we] lovers *i* hope for?

‖ Now *k* Griffins shall be joyned [in love] with horses, and in the age *succeeding,

* The fearefull Deere ‖ shall come * to drinke with dogs.

O *Mopsus* ‖ cut new *l* torches: *thou *m* marriest a wife.

Thou married man *cast nuts abroad; *n* the evening starre ‖ doth leave mount *o* Oeta *for thy sake.

My pipe * begin [to sound] Menalian * tunes with me.

Oh [*Nisa*] **p* matcht to a worthy man, whilest thou despisest all [others.]

And whilest * thou disdain'st my pipe; * yea whilest my silly goates, and * rough eye-brow, and also * my beard growne in length,

‖ *Nisa that fine Wench is given in marriage to that ill favoured Lubber Mopsus.*

* *What [we] loving may not hope.*

‖ *Griffins shall now be, &c.*

* *Following.*

* *Timerous Bucks or Does.*

‖ *Shall associate or sort themselves.*

* *To goe [viz. to basket, or to drinke at the water.*

‖ *Prepare or sharpen peeces of gummie wood, that they may better kindle and burne.*

* *A wife is married to thee [viz. thou must wed a wife for others.]*

* *Sprink'e nuts, viz. cast nuts amongst the boyes, [or scatter Walnuts at the thresholds.*

‖ *Doth rise over Oeta, [viz. the evening is come, now that the evening starre is risen.*

* *To thee.*

* *Begin with me.*

* *Verses.*

* *Ioyned [viz. married to a worthy husband.*

* *My pipe is a hate to thee, [viz. odious, or out of favour.*

* *And whilst my little goates.*

* *Hairie ‖ ye-browes.*

‖ *My long beard.*

i Some take here *speremus* for *timemus*, by a Catachresis, as in the first of the Eneads, *At spserate Deus memores fandi atque nefandi.*

k Griffins are like unto Lions, save that they seeme to have the head and wings of Eagles, being most spitefull against horses, and are dedicated to *Apollo*. Some thinke them to be meerly fabulous, like as the *Pegasi*.

l *Faces* were peeces of gummie wood cut like torches, wont to be used in stead of torches at weddings solemnized & kept at nights.

m Carrying torches & throwing nuts about the house, were amongst their ceremonies used at marriages.

n The stars doe seeme to rise from the tops of most high mountaines.

o Oeta is a mount of Thessaly, so high that the starres doe seeme to rise there.

p All these things are spoken in flouting and scornfull manner.

|| *Are a hate, [viz. contemned or despised.]*

|| [are all scorned of thee,]

Nor yet beleevest * that any God regards the things of mortall men.

* *Any God [or any of the Gods] to care for mortall things [viz. to be avenged for thy perjury.]*

My pipe begin with me [to sound] Menalian * tunes.

* *Verses or songs.*

q *Damon* complaineth of his error in falling in love with *Nisa*, which hee setteth out by the occasion, time and place, and by his owne age and stature.

|| *When thou wast but a little one.*

q I saw thee || being a little one gathering * apples wet with dew in our hedges, with [thy] mother (I was your guide.)

* *Bedewed apples [wet with the dew in the morning, lying under the trees in our orchards.]*

* *The other [viz. the second] yeare from eleven had even then taken me*

* I then began to bee about thirteene yeares of age.

* *Now [viz. at that time.]*

|| *Reach the boughes of the trees as I stood upon the ground.*

I could * then || touch the brittle boughes from ground.

* *As [viz. after that] I beheld [thee] how perished I ? [viz. how was I cast away, or utterly undone ?*

* So soone as ever I saw thee, how was I utterly distract ? how did * that mischievous error carry me quite away ?

* *That ill error [viz. raging love] carried me away, [viz. made me besides my selfe.]*

* *My pipe begin [to sound] Menalian tunes with me.*

* Begin my pipe with me Menalian tunes.

r *Damon* inveigheth against the savage nature of love, by the procreant causes thereof, because of the many miseries which it brings.

|| *What a cruell thing love is.*

|| *Ismarus and Rhodope are hills mentioned before in the 6 Eclogue.*

* *The utmost Garamants.*

|| *The Garamants are a savage people in the utmost parts of Africa.*

Now know I || what love is. r || *Ismarus*, or *Rhodope*, or else * || the Garamants who dwell in the uttermost parts of the

the world, * have bred that boy * amongſt the hard rockes, ‖ being neither of our kinde nor bloud.

* *Doe breed [or bring forth] that boy [viz. Cupid the god of love.]*
* *In the hard cliffs, [viz. rockes of ſtone, of which Whetſtones are made.*
‖ *Being of another nature different from us.*

My pipe begin [to ſound] Menalian * tunes with me.

* *Verſes.*

‖ Cruell love taught ‖ the mother * to embrue * her hands in the blood of her [owne] children. ‖ Thou likewiſe [waſt] a cruell mother,

‖ *cruell Cupid.*
‖ *Medea, who being diſpiſed by Iaſon, ſlue her owne children.*
* *To defile [ſtaine or ſoyle.]*
* *Her hands with the blood, &c.*
‖ *Thou Med a waſt cruell as well as Cupid the blinded boy.*

Whether [was] the mother more cruell, or that boy more * wicked?

* *Miſchievous or naughty.*

‖ He [was] a wicked boy, and thou * likewiſe a cruell mother.

‖ *Cupid was wicked, enforcing thee.*
* *Alſo.*

My pipe begin with me [to ſound] Menalian [tunes.]

‖ Now * let even the wolfe flie from the ſheep of his owne accord: let the hard Oakes beare Orenges; let the Alder tree flouriſh with Narciſſus.

‖ *Now let the whole order of nature be ſubverted.*
* *The Wolfe alſo of his owne accord let him flie from the ſheepe, the hard oakes let them beare golden Apples, the alder tree let it flouriſh with Narciſſus [or the white Daffadill.]*

* Let ſhrubs ‖ ſweat fat Amber from [their] Barks:

* *The wilde tamariſke [or heath] let them ſweat, &c.*
‖ *Drop down gummie amber out of their barks.*

* And let Owles contend [in ſong] with Swans, let *Tytirus* [now] be *Orpheus*.

|| [Let him be] *Orpheus* in the woods, [and] *Arion* amongſt the Dolphins.

My pipe begin with me [to ſound] Menalian * tunes.

* Let all things [now] be made maine ſea; *farewell ye woods.

* || I will be throwne downe || headlong into the waves, from * the top of an * high mountaine.

[*Niſa*] * take thou this laſt gift of me [now] || dying.

[My] pipe leave off [to ſound] Menalian * tunes, [my] pipe [at length] || leave off.

s || *Damon* ſung theſe [ſongs:] *t* ye Muſes of Pierius [now] * report what *Alpheſibeus* anſwered.

* || All of us cannot do * every thing.

Alph

* *The Owles let them contend [in ſinging] with Swans, viz. let them excell the Swans.*

|| *Let Tytirus with his fielden pipe, paſſe Orpheus with his harpe amongſt the wilde beaſts, and Arion amongſt the Dolphins, [viz. allwing them with their harmony.*

* *Verſes.*
* *All things now let them be made even midſt of the ſea, viz. let waters cover me with all other things.*
* *Live ye.*
* *I will be carried downe.*
|| *I will caſt my ſelfe downe headlong into the ſea from the top of ſome high mountaine, to diſpatch my ſelfe.*
* *The higheſt up, from whence men may looke round about.*
* *High in the aire.*
* *Have thou.*

|| *Ready to die with griefe.*

* *Verſes.*
|| *Ceaſſe [now.]*
‖ *Thus farre Damon.*

s Tranſitio.

t Of the Muſes called *Pierides*, ſee before Eclogue 6.

* *Say ye.*

* *We all, viz.*
|| *Each of us.]*
* *All things.*

Alph. u * Bring water, and || compaſſe theſe altars with a ſoft fillet.

* *Bring out.*
|| *Bind about, or gird.*

And alſo || burne fat vervein, || and male frankincenſe,

|| *Doe ſacrifice with burning ſweet things, as fat vervein.*
|| *And the beſt frankincenſe.*

|| That I may try || to turne away * the right wits of my husband by magicall * ceremonies. || Nothing but charmes are wanting here.

|| *That I may make an experiment or eſſay:*
|| *To turne away from others to my ſelfe:*
* *The ſound ſenſes, [viz. that I may enamour him, or bewitch him with mad love.]*
* *Sacred things [or ſacred rites.]*
|| *All other things but charmes are prepared [or ready.]*

* My charmes bring [|| *Daphnis*] home from the citie, bring *Daphnis* [home.]

|| *My verſes.*
|| *My husband or lover.*

* Charmes can even || draw downe the Moon from heaven.

* *Charmes can draw down the Moone even from heaven.*
|| *Fetch downe.*

Circe [the Witch] *changed the companions *x y* of *Vlyſſes* with [her] charmes.

* *Changed the companions of Vlyſſes [into ſwine] with her inchantments, [or the companions to Vlyſſes.*

The cold ſnake in the medowes * is burſt by charmes.

* *Is burſten by ſinging, [viz. by charmes or inchantments.]*

My charmes bring [*Daphnis*] home from the Citie, bring *Daphnis* [home.]

First of all * I twiſt for

* *I compaſſe about [or I tye faſt about] to thee.*

u Here begin the verſes of *Alphesiboeus*, ſinging in a Witch ſeeking by her ſorceries to allure her love againe, who had begun to forſake her. And that ſhe ſpeaketh to her maide.

x Vlyſſes ei & contracte Vlyſſi. 2. declin. vel mutavit Vlyſſi. 3. declin.

y For this ſtory ſee *Ovids* Metamorph. with *Sab.* annotations in the 14 booke.

* *These three threeds of the ſhittle wherewith the ſelvedges of the web are made.*
* *Divers with a three-fold colour.*
|| *Image or counterfet of wax or clay.*
‖ *Round about.*
* *Rejoyceth* [*or is delighted*] *in an unequall number,* [*viz. an odde number*] *as three, five or ſeven.*
* *Verſes* [*whereby ſhe did charme or inchant.*]

for thee * theſe three ſelvedge threeds, * being of three divers colours, and I draw thy ||picture thriſe ‖ about theſe altars: God * delighteth in an odde number.

My * charmes bring [*Daphnis*] home from the Citie, bring *Daphnis* home.

z The Witch thus ſpeaks unto her maid.

z O *Amaryl* knit three [divers] colours * in three knots.

* *with* [*viz. on three knots.*]

Al. *Knit the knots.*

Amaryl Al. knit [them] *a* * by and by, and ſay, I knit * true-loves knots.

a Some bookes have *nodes*, where, if it be ſo, *s* muſt be cut off, by a Greciſme, and *no* in *nodes* be ſhort: but it is to be read *nodè*.

* *Even row or ſtraightway.*
* *Bonds of Venus, or Venus bonds.* [*viz. to procure love againe.*]

My charmes bring *Daphnis* home from the Citie, bring *Daphnis* [home.]

b The Witch having made two pictures of *Daphnis*, one of clay, the other of Wax, and ſetting them before the fire, thus ſhe conjures.

b As this ſame || clay * doth harden, and this ſame wax doth ſoften,

|| *Slime or mud.*
* *Doth wax hard.*

By one ‖ and ſelfeſame fire, || * ſo *Daphnis* by our love.

‖ *The ſame heat of the fire.*
‖ *So let Daphnis be hardned againſt all others, and melt at love to us.*
* *So Daphnis* [*let him be hardened and ſoftned*] *by our love.*

c With meale and ſalt they uſe to ſprinkle their ſacrifices.

* *Caſt meale about, and ||ſet on fire theſe brittle bay boughes with d ||brimſtone.*

* *Sprinkle* [*or ſtrew about*] *meale and ſalt.*

d *Bitumen* is a kind of clay like pitch, and ſomething of the nature of brimſtone, burninglike it.

‖ *Kindle.*
‖ *Slime.*

That

That * naughty *Daphnis* ‖ burneth me; [I will burne] this * lawrell bough *upon the picture of *Daphnis*.

My * charmes bring [*Daphnis*] home from the citie, bring *Daphnis* [home.]

* Let ſuch a love poſſeſſe *Daphnis*,] as when a heiſer being weary in ſeeking a bull, thorough the woods and high groves, * having loſt her ſelfe, doth lie downe *neare a river ſide in the greene * ſedge, *& doth not remember *to depart away becauſe of the late night.

Let ſuch a love poſſeſſe [‖him,] * and let me not have any care of his relieſe.

My charmes bring [*Daphnis*]home from the Citie, bring *Daphnis* [home.]

That*faithleſſe [*Daphnis*] *left me theſe garments long agoe, * as deare pledges of him:

* *Evill or wicked.*

‖ *Tormenteth me with love of him.*

* *Lawrell or Bay.*

* *In Daphnis,[viz. upon his image or counterfet, to be revenged of him, in making him feele like torment to mine.*

* *Verſes.*

* *Such a love let it hold Daphnis what a one [is,] or doth hold a young heifer] when the heifer, &c.*

* *Being loſt [or undone, or caſt away with love.]*

* *For [or becauſe of] a river of water.*

* *Reed or ſea-graſſe.*

* *Nor doth remember.*

* *To give place to the late night, [or the darke night.]*

‖ *Daphnis.*

* *Neither let there be any care to me to cure [him.]*

* *Per fidiem or falſe of promiſe.*

* *Left theſe ſportes [viz. apparell] to me once [or in time paſt.]*

* *Being deare pledges of him [or remembrances of his love.]*

|| which now O earth || I commit to thee * at the very threſhold: theſe pledges || owne *Daphnis*.

My charmes bring [*Daphnis*] home from the Citie, bring *Daphnis* [home.]

|| *Meris* himſelfe gave [me] theſe herbes, and theſe * inchanting drugs gathered *for me in Pontus: * very many of them doe grow in Pontus.

I have oft times [ſeene] *Meris* * to become a Wolfe || by theſe, * and to hide himſelfe in woods, [and] oftentimes *to raiſe up *e* ſoules out of the deepeſt graves.

And alſo I have ſeene [him] *to convey *f* the corne new ſowne, from one field to another.

My charmes bring [*Daphnis*] home from the Citie, bring *Daphnis* [home.]

O *Amaryl*, * bring || the aſhes forth, *Al.* and caſt

|| *Which garments.*
|| *I betake or commend to thee, burying them in thee.*
* *In the very threſhold, [viz. at the entrance of my houſe.*
|| *Doe owe Daphnis, [that is, do make it evident that Daphnis is mine, due onely unto me, and ſhall bring him backe to me.]*

|| *Meris a notable ſorceror.*

* *Poyſonfull or venemous herbes ſerving for inchantments.*
* *To me.*
* *Very many doe grow.*

* *To be made a Wolfe [viz. to ſeeme to be changed into a Wolfe.]*
|| *By theſe herbes or inchantments.*
* *And [I have ſeene him] to hide.*
* *To call out ſoules out of the loweſt graves, [viz. the ſoules of the dead or ſpirits.*

e Thus they were deluded by divels appearing, which they took to be the ſoules of the departed.

* *To carry over [viz. to remove] the ſowne harveſts other where, [viz. from one place to another.*

f *Meſſes*, harveſts, for the ſowne corne, is a Meton. of the effect, or adjunct.

* *Carry the aſhes without the doores.*
|| *The aſhes [of the inchanted fire.]*
Al. Carry them to the flowing river.

caſt [them] ‖ over [thy] head * into the running ſtreame : g * ſee thou looke not behind thee.

‖ Over thy head backeward.
* To the flowing river [or water.]
* Thou ſhalt not looke behinde thee, [or thou ſhalt not looke backe.]

g To looke back, [viz. to behold the Gods, rather divels in ſuch kind of working, was thought to be dangerous. See *Ramus* Com. Or to looke backe, the Gods aforbiddling or diſliking.

‖ I will ſet upon *Daphnis* *with theſe: *he nothing cares for Gods nor charmes.

‖ I will aſſay to bring Daphnis.
* By theſe [enchantments or meanes.]
* He cares for the Gods nothing, hee cares for verſes nothing, [viz. he thinkes they can doe nothing.

My charmes bring [*Daphnis*] home from the Citie, bring *Daphnis* [home.]

See, the very ‖ aſhes * have caught hold upon the altars with trembling flames, of their owne accord, whilſt * I deferre to carry them forth : * good lucke may it be : ſurely I know not ‖ what it is : * and alſo [our] *h* dogge barkes at the doore.

‖ Imbers.
* Hath taken hold of the altars.
* I tarry or delay, [viz. prolong or protract the time, or linger [to beare them out.]
* Let it be good [lucke.]
‖ What [lucke] viz whether good or bad.
* And alſo our dog barks in the threſhold, [viz. at ſome body comming towards the doore.

h *Hylax* is a fained name of a dog, which wee may call Ring, chanter, or barker, of ὑλάω, *latro.*

‖ Doe we beleeve [that he is comming ?] or ‖ do they that love faine dreames unto themſelves ?

‖ May we beleeve.
‖ Doe they who dote with love, imagine things which are nothing ſo, [viz. as they would have them.

*Ceaſſe [my charmes,] *i* *Daphnis* comes from the Citie, ceaſſe now [my] charmes.

* Spare ye.

i The Witch ſuppoſing that *Daphnis* was come home, and entring into the houſe, at whom the dog barked, thus ſtayes her charmes.

THE NINTH ECLOGVE

[*called] *Meris.*

* whereunto the name [is] Meris.

The Argvment.

When after the victory at ‖ Philippi, in the distribution of the lands, which were divided by the commandement of the ‖ *Triumviri*, beyond the river ‖ Padus, *Virgil* had likewise lost his ‖ farmes, [he] going to Rome, both by the favour of his wit, and especially * by the helpe of *Pollio* ‖ governour of the countrey beyond Padus, received againe his possessions. But ‖ *Arrius*, to whom by chance *Virgils* grounds had fallen for his portion, taking that grievously, it wanted but a litle, but that he had been slain by the angrie souldier. Therefore being to go againe to Rome, he commãded [his] * baylife that he should be dutifull unto *Arrius* untill his returne, * with as little damage as he could. * He therefore goeth to Mantua, by the * appointment * of his master to offer * some little present of kids to *Arrius*. *Lycidas* a shepherd followeth

‖ Philippi a citie in Thessalie, where Cæsar and Pompey fought, and also Augustus with Brutus and Cassius, as saith Servius.

‖ Triumviri were Magistrates in Rome, which being three together, had equall authoritie.

‖ Padus is now called Po, a river in Italy.

‖ Lands and possessions.

* Pollio helping him.

‖ President or Lieutenant of the region beyond the river Po.

‖ Arrius a Captaine over an hundred souldiers.

* It was away [but] a little, [viz. he had been in danger to be slaine.]

* Him to whom he had committed the charge of all his possesse.

* with the very least his detriment he could, [viz. with as little hurt to Virgil.

* He therefore, viz. Meris, Virgils bayliffe or overseer of his goods.

* Goods and cattell.

* Of his Patron.

* Some little gift.

followeth *Meris*, inquiring the cauſe of his journey. There *Meris* * taking occaſion, bewaileth the calamitie of thoſe times. And then going to Mantua, they eaſe the wearineſſe of their journey by divers ſongs.

* *Having gotten occaſion, laments for the calamitie* [*or miſery of thoſe times.*]

The ſpeakers are Lycidas and Meris.

Lyc. * *Meris*, whither goeſt thou? [Goeſt thou] whither [this] way ‖ leads, into the citie?

* *Oh Meris, whether* [*do*] *thy feet* [*carry*] *thee? whether whither the way leads, into the citie,* [*viz.* to *Mantua.*]

‖ *Directs.*

Mer. * O *Lycidas*, we have lived unto this unhappy day, ‖ that the ſtranger (which we never feared) being made the poſſeſſor of ‖ our little land, ſhould ſay: Theſe things are mine, ye ‖ old inhabitants ‖ pack ye hence.

* *Lycidas, we have come alive, that the ſtranger being the poſſeſſor of our little field which we never feared) ſhould ſay, Theſe* [*goods*] *are mine: ye old inhabitants flit ye.*

‖ *That ſtrangers poſſeſſing our lands, ſhould drive us out,* [*viz.* the Romane ſouldiers.

‖ *Our farmes or fields.*

‖ *Ancient husbandmen* [*or farmers.*]

‖ *Get ye out.*

* Now quite overcome, full ſad (ſith fortune turnes all things upſide downe) *a* we ſend him theſe kids; * which yet we pray that he may have no great good of.

* *Now we being overcome* [*and*] *ſad (becauſe chance turnes all things upſide downe) doe ſend theſe kids unto him,* [*which preſent*] *let not* [*God*] *turne well,* [*viz.* *God graut he may have no good of.*

* *Which* [*gift.*]

a These kids were ſent for a preſent to *Arrius* the Captain, who had theſe lands.

Lyc. || I in very deed had heard * that your *Menalcas* had preſerved all by his verſes, * from whence the hils begin to abate their height, and to bow downewards with an eaſie deſcent,

* Even unto the || river and the late broken tops of the old beech tree.

Mer. * Thou heardeſt it, and [in truth] the ||fame was ſo: but O *Lycidas*, our verſes doe ſo much availe ||amongſt the *b* Martiall darts, * as men doe uſe to ſay that the ||pigeons of *c* Chaonia do, when as the Eagle commeth.

d || That unleſſe the chough ſitting on my left hand had admoniſhed me before from the hollow holme tree, to cut off new contentions by any meanes whatſoever I could,

* Neither this thy *Meris* nor *Menalcas* himſelfe had lived.

Lyc.

|| *In truth [or certainely] I had heard reported.*

* *Your Menalcas [viz. Virgil] to have kept all things by his verſes.*

* *From what [part] the hils begin to withdraw themſelves, and to ſend downeward their top [viz. to deſcend] with a ſoft [or eaſie] turning backe, [viz. with an eaſie deſcent or going downe.*

* *Vnto the water, and to the tops of the old beech tree now broken [or decayed.]*

|| *Myncius.*

* *Thou hadſt heard [it,] and the fame hath been, [or it was the fame.*

|| *Talke, noyſe, or report.*

|| *Amongſt warlike weapons [or amongſt ſouldiers in warre.]*

* *How much they ſay the pigeons of Chaonia [to prevaile] the Eagle comming.*

|| *Doves.*

|| *That unleſſe I had beene admoniſhed by a happy divination [or prediction] by the chough ſitting on my left hand, foreſhowing ſome danger towards me, and therefore to cut off all new occaſions of contention, &c.*

* *Neither this thy [old friend] Meris [ſhould live] nor Menalcas himſelfe [viz. Virgil my maſter] ſhould live [could have eſcaped the ſouldiers hands]*

b Martiall darts for weapons of warre, and they put for the ſouldiers uſing thoſe weapons, and alſo for the time of warre. *Metalep.*

c Chaonia a region of Epeirus.

d Of this prediction by the chough on the left had, ſee the firſt Eclogue. The chough at the left hand, and the crow at the right hand, are ſaid to bee lucky, forewarning dangers to avoyde them.

Lyc.] * Alacke, can ſo great a wickedneſſe fall on any man? Alacke, *Menalcas* thy ‖ ſolaces [had been] almoſt * pluckt away perforce from us together with thy ſelfe.

* *Alas, doth ſo great a wickednesse [or ſo foule a deed] fall upon any man [viz. that he ſhould intend to kill Virgil, or thinke of ſuch a matter?]*
‖ *Ioyes or comforts.*
* *Snatcht away to us [viz. from us.]*

For, ‖ who ſhould ſing of the Nymphes? who ſhould *ſtrew the ground with pleaſant flowers? or who ſhould cover the fountaines with ſhade of greene trees.

‖ *Who ſhould celebrate [or extoll] the Nymphes in ſong [or verſe.]*
* *Sprinkle [viz. ſet or decke] the ground with flouriſhing herbes? or who ſhould bring in [viz. cover or incloſe] the fountaines [or ſprings] with a greene ſhade? [viz. who ſhould ſing of the ground ſo ſtrewed, and the ſprings ſo covered?*

* Or [who ſhould ſing thoſe] * ſongs, which I cloſely ſtole from thee of late,

* *Or [who ſhould ſing thoſe.]*
* *Verſes which I ſtole away being ſilent [or holding my peace] of late, when as thou didſt carry thy ſelfe to Amaryl our dainties, [viz. our love kind to us both?]*

When as thou wenteſt to *Amaryl* our ‖ delight?

‖ *Ioy.*

‖ O *Tytirus* feed * my goats till I returne, (the way is ſhort,)

‖ *O Tytirus tend [or keepe.]*
* *My little goates.*

* And likewiſe *Tytirus* * drive them to the water when they have fed well: and as thou driveſt them,

* *And alſo.*
* *Drive them to drinke being fed: and betweene to doe [viz. as thou art driving them,*

Take heed * of meting the maſter goat, ‖ he ſtriketh with his horne.

* *To meet often the high goat.*
‖ *He will rub [or raſh] with his hornes.*

Meris

Meris.] Yea [who ſhould ſing] theſe [ſongs] ‖ which he did ſing * of *Varus*, * not perfected as yet?

Varus, the ſinging Swans ſhall beare thy name aloft unto the ſtarres, ſo that [our citie] Mantua may remaine ‖ to us.

Al. e O Mantua, too neare (alas) to miſerable Cremon.

Lyc.] So let thy ſwarms of Bees ‖ flie from * the yeughs of *f* Cyrne.

So let thy kine full fed ‖ with *g* Cithyſe, * ſtrut out their teats.

‖ Begin, if thou have any thing; [for] * the Muſes of Pierius * have made me a Poet too:

* Both I have verſes, and the ſheepheards call me * Poet; * but I give no credit to them.

For neither doe I ſeeme as yet * to ſing any ſongs worthy the reading of *Varus* or *Cinna*, but to

‖ *which Menalcas himſelfe did ſing, &c.*

* *To Varus.*

* *Not as yet perfect. viz. not fully finiſhed.*

‖ *For us* [*to inhabite.*]

Al. *Oh Mantua, too neere to Cremon, alas* [*for thee*] *poore miſerable* [*citie.*]

e The Poet thus laments Mantua, becauſe it came to bee ſpoyled by meanes of the neareneſſe to Cremon.

f Cyrne is an Iſle of the Tyrrhene ſea, called Corſica: it ſignifieth alſo an yeugh tree in Greeke.

g Cithyſus a kinde of trifoly or three leaved graſs much increaſing milke. See before.

‖ *Keepe farre from the yeugh trees which are hurtfull to bees, of a venemous nature, and dangerous in ſome parts to ſleepe under.*

* *The Cyrnean yeugh trees.*

‖ *With the beſt graſſe, ſtuffe their uddars* [*with milke.*]

* *Stretch forth their uddes or dugs.*

‖ *Begin to ſing ſome ſongs.*

* *The Pierides: ſee before in the third Eclogue.*

* *Have made me alſo a Poet.*

* *There are both verſes*

* *A Prophet.*

* *But I am not credulous,* [*viz. eaſie to believe them, or I doe not believe them.*

* *To ſpeake* [*or ſing ſongs*] *worthy of Varus,* [*or I doe not ſeeme to to Varus,*] *nor to ſpeake things worthy of Cinna,* [*viz. worthy for Cinna to read,*] *but to make a noyſe* [*as*] *a geeſe amongſt the ſhrill ſwans.*

to gaggle as a gooſe amongſt ſweet ſinging ſwans.

Meris.] * I doe ſo indeed: and *Lycidas*, * I ſecretly ‖ thinke of it with my ſelfe:

* If I could remember it: neither is it * any baſe ſong.

* Come hither *Galatea*, for, ‖ what ſport is [here] in the waves?

Here is ‖ the purple Spring: * the ground ‖ doth here affoord ſundry ſorts of flowers round about the rivers: here ‖ the white poplar hangs over a cave, and limber Vines * make ſhades.

Come hither, * and let the * raging waves daſh againſt the ſhores.

Lyc.] What [ſayeſt thou of thoſe ſongs,] ‖ which I heard thee ſinging all alone in a faire cleare evening? I remember * the tune, if I could call to mind ‖ the words.

* I doe that in truth, [viz. I prepare my ſelfe to ſing.]
* I being ſilent revolve it with my ſelfe, [viz. am thinking of it in ſilence.
‖ Meditate [or am bethinking my ſelfe of it.]
* If I could call to mind [or recall it.]
* An unnoble ſong, [or of no eſtimation, or meane] viz. that which hee writ concerning Galatea.
* Galatea come hither.
‖ See what ſport here is in the waters.
‖ The ſpring flouriſhing with purple flowers.
* The ground doth powre out here divers flowers about the ſtreames.
‖ Here grow abundantly.
‖ The white poplar tree hangs over the cave, covering it.
* Weave little ſhadowes, [viz. make a pleaſant ſhade.
* And ſuffer [that] the, &c.
* Mad [viz. outragious or exceeding great] waves ſtrike the ſhores.
‖ Which I had heard thee ſinging alone in a pure [viz. a cleare or bright] night or evening.
* The numbers [viz. the rime or note] if I could hold the words.
‖ The ditty or ſong it ſelfe.

Meris.] Yea [who should sing] these [songs] ‖ which he did sing * of *Varus*,* not perfected as yet?

‖ *Which Menalcas himselfe did sing, &c.*
* *To Varus.*
* *Not as yet perfect. viz. not fully finished.*

‖ *For us [to inhabite.]*

Al. *Oh Mantua, too neare to Cremon, alas [for thee] poore miserable [citie.]*

e The Poet thus laments Mantua, because it came to bee spoyled by meanes of the nearnesse to Cremon.

f Cyrne is an Isle of the Tyrrhene sea, called Corsica: it signifieth also an yeugh tree in Greeke.

g Cithysus a kinde of trifoly or three leaved grass much increasing milke. See before.

‖ *Keepe farre from the yeugh trees which are hurtfull to bees, of a venemous nature, and dangerous in some parts to sleepe under.*
* *The Cyrnean yeugh trees.*
‖ *With the best grasse, stuffe their udders [with milke.]*
* *Stretch forth their uddes or dugs.*
‖ *Begin to sing some songs.*
* *The Pierides: see before in the third Eclogue.*
* *Have made me also a Poet.*

* *There are both verses*
* *A Prophet.*
* *But I am not credulous, [viz. easie to beleeve them, or I doe not beleeve them.*
* *To speake [or sing songs] worthy of Varus, [or I doe not seeme to to Varus,] nor to speake things worthy of Cinna, [viz. worthy for Cinna to read,] but to make a noyse [as] a goose amongst the shrill swans.*

‖ ... g Cithyse, * strut out their teats.

‖ Begin, if thou have any thing; [for] * the Muses of Pierius * have made me a Poet too:

* Both I have verses, and the sheepheards call me * Poet; * but I give no credit to them.

For neither doe I seeme as yet * to sing any songs worthy the reading of *Varus* or *Cinna*, but to

to gaggle as a goose amongst sweet singing swans.

Meris.] * I doe so indeed; and I [illegible]

* *I doe that in truth, [viz. I prepare myselfe to sing.]*

[illegible] *silent revolve it with my* [illegible] *viz. am thinking of it in si-*

[illegible] *[or am bethinking my selfe*

[illegible] *uld call to mind [or recall*

[illegible] *oble song, [or of no estima-* [illegible] *ane] viz. that which hee* [illegible] *rning Galatea.*

[illegible] *come hither.*

[illegible] *t sport here is in the waters.*

[illegible] *ng flourishing with purple*

[illegible] *und doth powre out here* [illegible] *ers about the streames.*

[illegible] *w abundantly.*

here || the white poplar hangs over *a* cave, and limber Vines * make shades.

|| *The white poplar tree hangs over the cave, covering it.*

* *Weave little shadowes, [viz. make a pleasant shade.*

Come hither, * and let the * raging waves dash against the shores.

* *And suffer [that] the, &c.*

* *Mad [viz. outragious or exceeding great] waves strike the shores.*

Lyc.] What [sayest thou of those songs,] || which I heard thee singing all alone in a faire cleare evening? I remember * the tune, if I could call to mind || the words.

|| *Which I had heard thee singing alone in a pure [viz. a cleare or bright] night or evening.*

* *The numbers [viz. the rime or note] if I could hold the words.*

|| *The dittie or song it selfe.*

b These verſes were made in the praiſe of *Iulius Cæſar*, or of *Auguſtus*.

i The ſignes conſiſt of many ſtars, of which ſort 47 are obſerved in the whole heaven. 20 Northren, 12 of the Zodiack, 15 Southern.

k At the playes made at the funerall of *Iulius Cæſar*, a blazing ſtar appeared about eleven a clock of the day, and continued for 7 whole dayes, being thought by the Romans to be the ſoule of *Iulius Cæſar*.

l The ſigne under which the corne and grapes begin to bee ripe, meaning in July, having the name of *Iulius Cæſar*, or Auguſt, having the name of *Auguſtus Cæſar*.

m *Fert pro aufert.*

n *Condere pro abſcondere.*

o *Soles pro diebus. Met. Effic.*

p *Oblitus* is here uſed paſſively, as oft in Deponents.

q This ſeemeth to have been a received obſervation, that if the wolfe eſpied the ſhepheard firſt, before he ſpied the wolfe, that then his voyce was taken away for

* *Looke upon* [*or ſo carefully obſerve.*]

* *Signes.*

* *The ſigne* [*conſiſting of many ſtars.*]

* *Of Cæſar* [*deſcended*] *of Dione the mother of Venus, and ſo of Æneas, of whom they ſay, Iulius Cæſar came.*

* *Hath gone forward* [*or the moneth of July is now begun*] *which was ſo called of Iulius Cæſar.*

* *Might joy* [*doe make men to rejoyce*] *in their* [*ripe*] *fruits.*

* *The grape drawes* [*her*] *colour,* [*viz. the grapes begin to ripen.*]

* *Lying open to the Sunne, not ſhadie.*

‖ *Plant orchards,* [*viz. give thy ſelfe to planting.*

‖ *Thy poſterity.*

* *Shall plucke thy apples,* [*viz. ſhall gather the fruit of thy planting.*]

‖ *Deprives us of.*

* *And alſo* [*it taketh away*] *the minde.*

* *I remember my ſelfe being a boy, to bide oft times long ſuns with ſinging,* [*viz. to be able to ſing all the day untill after ſun-ſet.*]

* *Now ſo many verſes* [*are*] *forgotten of me.*

* *Verſes.*

* *Alſo the voyce it ſelfe now doth flie Meris,* [*viz. I have now loſt even my voyce by reaſon of my age, no otherwiſe then if the wolfes had ſpied mee firſt.*

* *Being the former.*

Meris.] *h* O *Daphnis*, why doeſt thou *behold the ancient riſings of the *i* *ſtarres?

Loe, *the ſigne **k* of *Dioneus Cæſar* *is come abroad.

l The ſigne in which the ſtanding corne *rejoyce in [their ripe] fruits, and wherein *the grape gathers her colour in the *ſunnie hils.

Daphnis ‖ graft thou peare-trees, [‖ thy] nephewes *ſhall gather thy fruit.

Age *m* ‖ taketh away all things, *even the very underſtanding and memory: * I do remember [that I have been wont] when I was a boy, oft times *n* to ſpend long *o* dayes in ſinging.

* Now *p* I have forgot [thoſe] ſo many *ſongs: *and even voyce it ſelfe doth now faile *Meris*: *q* the wolfes have ſpied *Meris* * firſt.

But yet *Menalcas* ſhall

ſhall oft enough ‖ rehearſe to thee theſe [ſongs.]

‖ *Relate, or record to thee.*

Lyc.] * Thou increaſeſt our longing, by making excuſes;

Lyc. * *Thou draweſt on our loves into a long [time] by alledging cauſes [or making delayes] by knitting cauſes, viz. excuſes, that thou mayeſt not ſing.*

* And now every ſea being calme, keepe ſilence for thy cauſe:

* *Alſo now all the ſea being laid, [viz. made calme] is ſilent to thee, [viz to heare thee ſing.*

*Yea (ſee) [how] all the blaſts * of the ſtormy winds have fallen.

* *And (behold.)*

* *Of the windie noyſe [viz. the winds making a noyſe] have fallen [viz. are now layed and downe.*

* Moreover, from hence we have but halfe the way to goe: for why,

* *From hence moreover is the mid way to us [viz. wee are now in the mid way to Mantua.*

*‖ *Byanors* tombe begins t'appeare.

* *The ſepulcher [or grave] of Byanor [who built Mantua, and called it by the name of his mother Mantua.*

*Here where the huſbandmen do coard thicke boughes, here *Meris* let us ſing.

‖ *I ſee Byanors tombe.*

* *[Let us ſing] here where the huſbandmen doe bind [or doe lop and cut downe] the thicke boughes, [viz. doe coard wood, or make fagots] Meris let us ſing here.*

Here lay downe [‖thy] kids, yet we ſhall come [‖betime] into the Citie.

‖ *The kids which thou beareſt.*

‖ *Time enough, or ſome enough.*

Or if we be afraid,

* leſt it prove rainy towards night,

* *Leſt the night gather raine before.*

We may goe ſinging

* all along, ‖ the way will hurt [us] leſſe.

* *continually [till we come there.*

‖ *The way will be leſſe grievous.*

That we may go ſing-

the preſent that hee could not cry againſt the wolfes and contrarily, that if the ſheepheard ſpied him firſt, then the wolfe was weakned and ſcared by a certaine antipathy: whence came the proverbe, *Lupus eſt in fabula*, which we uſe when he comes in, of whom the ſpeech is, and ſo the ſpeech is cut off.

ing, I will eaſe thee of this * burden.

Meris.] * O Lad leave off to urge me any more; and now ‖ let us doe that * which we have in hand.

* We ſhall ſing better then, when ‖ he himſelfe ſhall come.

* *Bundle, [viz. I will carry thy kids.]*

* *O Lad ceaſe [to ſay] any moe things.*

‖ *Let us looke to the buſineſſe we have in hand, [viz. to deliver our preſent in time.*

* *Which is inſtant.*

* *We ſhall ſing verſes better then, when [Menalcas] himſelfe ſhall come.*

‖ *Virgil.*

THE TENTH ECLOGVE [intituled] *Gallus.*

THE ARGVMENT.

Cornelius Gallus was * an excellent Poet, and the firſt ‖ governour of Egypt, who when as ‖ he * out of meaſure affected an harlot called *Cytheris*, * late ſervant of *Volumnius*, whom the Poet here cals *Lycoris*: * and ſhe anſwered not [his] mutuall love; * but deſpiſing him followed *Anthony* into France; * is thought to have taken that repulſe moſt grievouſly. ‖ Therefore *Virgil* comforts him in this Eclogue, but yet ſo, as that he doth not depart from

* *A choyſe Poet.*

‖ *Preſident or Lieutenant.*

‖ *He was even mad with the love of Cytheris, an harlot or whore.*

* *Deſperately or outragiouſly loved.*

* *One who was lately a ſervant, now ſet free.*

* *Neither ſhe anſwered his mutuall love, [viz. loved him not againe.*

* *But hee being deſpiſed, ſhee had followed Anthonie into France, [viz. Anthonies Armie.*

* *He is believed, or credibly reported.*

‖ *Whereupon.*

from pastorall persons and || rusticall comparisons. * All this argument likewise is almost taken out of || *Thyrsis* of *Theocritus*, where he || prosecutes the like love of *Daphnis*.

|| *Vplandish, rurall, homely, or taken from matters of the countrey.*
* *And also this whole.*
|| *The first Idyllion of Theocritus called Thyrsis.*
|| *Follows or sets out.*

In this Eclogue the Poet himselfe is the onely speaker, though he after seeme to bring in Gallus comforting himselfe that the Arcadians should sing of his loves.

a * O Nymph of the fountaine || Arethuse, grant me this last labour.

* I am to utter a few verses to my *Gallus*, but which *Lycoris* her selfe may reade. Can any one deny verses unto *Gallus*?

1 * || So let not bitter 2 *Doris* intermixe her streames with thee, when thou shalt runne under the 3 Sicanian waves.

b * Begin, let us record the carefull loves of *Gallus*.

* *Oh Arethusa.*
|| *Arethusa is a fountaine of sweet water of Syracusa, where Theocritus lived. Whereby he meaneth the Muses of Syracusa and of Theocritus, whom he invocates to helpe him therein.*
* *A few verses are to be said [or sung] to my Gallus [or of my Gallus] [viz. of the loves of my Gallus towards Cytheris, whom here he calls Lycoris]*
* *So bitter Doris [viz. the bitter or brackie sea] let her not intermingle [or mixe] her wave [viz. her water] to thee, [viz. with thy sweet water] when us thou shalt slide under the Sicanian floods [or streames] [viz. the waves of the sea of Sicily.*
|| *As thou shalt favour and helpe us, so let thy sweet waters be kept pure from the salt waters of the sea, which thou runnest under.*
* *[O Nymph] begin, let us speake of [or report] the carefull loves of Gallus.*

a The Poet in this last pastorall being to celebrate the memory of another famous Poet called *Cornelius Gallus*, invocates the Nymphs of Syracusa to helpe him.

1 The fountaine Arethuse is numbred among the wonders of waters, that it having the head in Peloponnesus, is thought to run marvellous far under the sea, and to breake forth againe at this fountaine.

2 *Doris* a Goddesse of the sea, daughter to *Oceanus*, and wife of *Nereus* mother of the Nymphes, put for the sea, by a Met. Effic.

3 Sicani people of Spain or Sicily, which came from Spaine, from whom the sea is so named.

b Here first begins the proposition of the Eclogue

logue, wherein the Poet stirs up himselfe and his Muse to sing some songs of *Gallus* and his carefull loves. And this from the time and his leisure, and also from the audience which they should have.

c Secondly, he accuseth the Muses that they were so careleſſe of *Gallus*, to let him so to leave his studies, & to perish in such unbeseeming love, that they could not be found to reclaime or pitty him, no not in any hill, nor about any fountaine.

4 Parnassus is a mount of Phocis.

5 Pindus of Thessaly, both consecrated to *Apollo*.

6 Aganippe a fountaine of Boetia, dedicated to the Muses.

d When all things seemed to mourne for him, both bay trees, shrubs.

Hils.

And sheepe.

Of which, by an Apostrophe, he professeth himselfe not to be ashamed, like as the sheepe were not ashamed of him. And so moves *Gallus* not to be abashed of tending sheepe, for that *Adonis* did the same.

‖ *Doe nip or browze the yong shoots, or twigs, or new sprouts.*

* *Doe answer all things [by their eccho, or by other shepheards.]*

* *O ye girles [called] Naiades, [viz. ye Nymphs of the fountaines. [These were Fairies haunting about such places.]*

‖ *Groves.*

‖ *Forrests or Parkes.*

* *Had you, [viz. kept you away.]*

‖ *By unbefitting or disdainfull love.*

* *For neither the ridges of Parnassus [have made or caused delay] to you, for neither any [ridges] of the hill Pindus have made delay to you [or stayed you,] nor Aganippe [the fountaine of Aonia or Boetia.*

* *Even the Lawrell trees [have wept for] him, and also the tamariske [or heath] have wept [viz. bewayled his misfortune.*

* *Also Menalus bearing pine-trees [bewayled] him.*

‖ *A solitary rocke, or a bare roske, all alone.*

‖ *Rockes.*

‖ *Lycæus a mountaine of Arcadia, dedicated to Pan.*

* *Have bewayled him.*

* *Neither doth it repent [or sloane] them of us, [they are not ashamed of us to tend them, [or it repents them not to mourne for our cause] or by an Hypallage, it repents not us of them.*

Whilst that the little flat noz'd goates ‖ doe crop the tender sprigs.

Wee sing not to the deafe, the woods * doe answer every thing.

c * O *Naiades*, yee Nymphes, what ‖ woods or what ‖ lands * held you, when *Gallus* perished ‖ by unworthy love?

* For neither any tops of 4 Parnassus, nor yet of 5 Pindus stayed you, no nor 6 Aganippe [the fountaine] of Aonia.

d * Yea the very lawrell trees [bewailed] him, and even the low shrubs wept for [him.]

* And in like manner mount Menalus full of pine trees [made moane for] him, lying under ‖ a lovely rocke, yea and the ‖ stones of cold ‖ Lycæus [* bemoaned] him.

The sheepe likewise stand round about; * they are not ashamed of us.

* Ne

* Ne yet oh divine Poet, * be thou ashamed of cattell.

* For even that faire ‖ *Adonis* ‖ grazed sheepe by the rivers sides.

There came also *7 the sheepheards, the slow ‖ *Al.* neat-heards [likewise] came.

[* And] *Menalcas* wringing wet, came from gathering Winter acornes;

‖ All aske from whence this love [should be?] e [and even] *Apollo* came to thee:

* *Gallus*, why art thou mad, quoth he? * Thy love *Lycoris*

Followes another [man] both ‖ through the snow and through * the dreadfull campes.

Sylvanus also came ‖ with the countrey honor of [his] head,

‖ Shaking flourishing ‖ ferule braneches, and * faire lillies [in his hand.

* *Neither.*

* *Let it repent thee of cattell,* [*viz. be not ashamed or grieved to tend cattell.*]

* *Also faire Adonis fed sheepe at the rivers.*

‖ *Adonis sonne of Cinyra King of Cyprus, beloved of Venus for his beauty.*

‖ *Tended.*

* *The shepheard.*

‖ *Heardmen.*

Al. *Swineheards or hogheards.*

* *Menalcas being wet* [*or all wet*] *came from the Winter acorne* [*viz. from gathering acornes in the Winter for his swine.*

‖ *All of them aske how Gallus should fall into this frantick love.*

* [*And*] *said, Gallus, why art thou mad?*

* *Lycoris* [*all*] *thy care.*

‖ *Over the Alpes, where snow lyeth almost all the yeere long.*

* *The horrible campes* [*or tents of the souldiers.*]

‖ *With a garland on his head, which is the pompe* [*or honour of the country.*]

‖ *Shaking in his hands branches of ferule.*

‖ *The ferule is a kind of shrub or big herbe like unto fennell giant, with the branches whereof schoole-masters used to jerke children on the hands, whence came the name of the Ferula.* Ferulæque truces, sceptra pædagogorum. *Mar.*

* *Great lillies.*

After he shewes how sheepheards came.

7 *Vpilio pro opilio, & opilio q ovilio, qui oves custodit.*

Neat-heards.

Swine-heards, [or those who looked to feed swine] as *Menalcas* who came wringing wet.

All these wondred at this mad love of *Gallus*, enquiring whence it was.

e Yea the gods themselves who had had experience of the power of love, came to comfort him; as *Apollo*, who in rebuking wise askes him, why he did so torment himselfe, seeing *Lycoris* was runne after another man, viz. after M. *Antonius* a Captain into France.

Secondly, *Sylvanus* the god of the woods, who is described by his Adjuncts, how hee came adorned with a garland on his head, and shaking ferule branches and lillies in his hand.

Pan

Thirdly, Pan the God of shepheards musick came likewise to comfort him, who is set out also by his adjuncts: how hee was painted all red with elder berries and with vermilion.

Who comforts *Gallus* as *Apollo* did, rebuking him lovingly: That sorrow was no meanes to cure love, but the more he wept, the more he might. And this he illustrates by three similitudes or arguments a *pari*. That as grasse cannot be satisfied by rivers running by, nor bees with the flower of Cythisus, nor goats with tender sprigs of trees, so nor love with teares.

f Hitherto hath *Virgil* spoken in his owne person: now is *Gallus* brought in answering and comforting himselfe.

First, that the Arcadians the only skilfull musitians of the world, should record his loves, and then how sweetly his bones should rest thereby.

Pan the God of Arcadia came [withal,] whom we our selves saw

*[Coloured] red, with blood-red berries of the ebull tree, and with ‖ vermilion.

* And will there be no measure, quoth he, [of this thy heavinesse?] ‖ Love regards not any such things.

Neither [is] cruell love [‖ satiate] with teares, * nor grasse * with water streames;

Nor yet the Bees are ‖ satisfied * with Cythise flowers, * nor little goats * with tender sprigs of trees.

f * But yet, quoth hee, [though] very pensive, ye Arcadians shall sing these [songs] in your mountaines; ye Arcadians [I say] * being the onely cunning musitians; oh how sweetly shall my bones rest then, if that your ‖ pipe ‖ may record my loves * in future times?

And

* *Being red with bloudie berries of the ebull [or low elder] [it is a tree like the elder tree in leafe and berrie, but not so big in growth]*

‖ *Red lead.*

* *And what measure shall there be, quoth he?*

‖ *Love is nothing moved with sorrow or griefe.*

‖ *Content or satisfied.*

* *Nor the grasse [is satiate]*

* *With rivers watering them.*

‖ *Filled or satiate,*

* *With Cythisus [viz. with the flowers of it.] Of this herb in the first Eclogue.*

* *Nor the little goates [are satisfied.]*

* *With a lougher tender sprig of a tree. Syn. ff.*

* *But he [viz. Gallus] being sad [or pensive] said, ye Arcadians, &c.*

* *Being alone skilfull to sing [or in singing:] oh how softly the bones may rest to me then, [viz. how sweetly shall my bones rest [in my grave.]*

‖ *Song.*

‖ *May speake of.*

* *In time to come, or hereafter.*

‖ And I doe wish I had been one of you, and either * a tender of your flocke, or * a gatherer of [your] ripe grapes.

‖ *I would to God.*
* *A keeper.*
* *A gatherer of your ripe grapes, [viz. a dresser of your vines.*

Secondly, that *Gallus* detesting his owne estate, wisheth that he had been a countreyman, either a shepherd or a dresser of Vines, for the delights and company which such have to sport withall, as of *Phillis* and *Amyntas* That although *Amyntas* was blacke, yet so are violets & bramble berries also.

* Certainly whether *Phillis* were my love, or else *Amyntas*, or any fury whatsoever: (what then, though *Amyntas* be blacke?

Both violets are black, and * hurtle berries too [are] blacke.)

* *Certainly [or surely] whether Phillis were [a lover] to me, or else Amyntas [were] [a lover,] or whatsoever furie [or raging love, viz. lover causing raging love] (what then if Amyntas be browne [viz. swart or blacke?]*
* *The berries of the great bramble.*

‖ He [yet] should lie downe with me amongst the willowes, under the limber vine.

‖ *Should rest.*

[And he could delight himselfe with them.

* *Phillis* should gather me garlands, *Amyntas* should sing [me songs.]

* *Phillis should gather garlands for me, [viz. flowers to make garlands for me.]*

Phillis should make him garlands, *Amyntas* should sing.

*Here, O *Lycoris*, [are] * coole springs; ‖ here are * pleasant medowes: here [is] * a grove: here * I could wish to spend [even] all my dayes with thee.

* *O Lycoris [my love] here [are] cold springs.*
* *Cold as ice.*
‖ *Here in the country.*
* *Soft medowes.*
* *A wood.*
* *Here I could be spent with thee for eternitie [or for ever.]*
* *I could be consumed.*

Thirdly, he in a new and sudden passion of love, turneth his speech to *Lycoris*, who he seeketh to call back by the pleasantnesse of the places where he was. As coole fountaines, sweet medowes and woods.

‖ Now * raging love * keepes me * in armes of warlike *Mars*, amongst the midst of

‖ *Nunc insanus, &c.]*
* *Mad love.*
* *Detaines [or holds] me, [viz. in affection or my affections]*
* *In the weapons [viz. among the weapons of hard [viz. cruell] Mars.*

Here *Gallus* breaks out to bewaile the misery both of himself and of *Lycoris* his love. That as she was now, so his

O wea-

heart was with her in the midſt of the enemies and warres; and thus he falleth into exclamations, commiſerating her heard heart and wofull caſe, by an Apoſtrophe, turning his ſpeech unto her.

That ſhe was now in France, farre off from her countrey, or about the Alpes, ready to periſh by the coldneſſe of the countrey, cauſed both by the ſnowes and froſts, and rivers, and none to care for her.

And ſo perſwades her in regard of the cold and ſharpneſſe of the countries, rather to returne into Italy againe.

b In the 12 next verſes *Gallus* propounds unto himſelfe the remedies which he will uſe for the curing of his love, by contrary ſtudies.

At firſt by giving his minde to the ſtudy of Poetry, wherein hee propounds to imitate *Euphorion* and *Theocritus*. And ſo to live ſolitary in woods, there to write his ſongs of love and to carve them in trees, that they may grow up with the trees.

The ſecond remedy

* *And adverſe enemies, [viz. violently bent againſt us.]*

* *Thou (ah hard) [Lycoris.]*

* *Let it not be for me to beleeve.*

* *The ſnowes of the Alpes, [viz. of mountaines whereby Italy is divided from France and Germanie,] called* Alpes, *q.* albes, *becauſe they are almoſt always white with ſnow.*

* *Ah [take heed] leſt the ſharpe ice cut the tender ſoles of the feet to thee.*

* *I will go, and will tune [or play] the ſongs which are made of me in Calcidian verſe, with an oaten pipe of a Sicilian ſhepheard.*

* *With an oate.*

‖ *By the Sicilian ſhepheard, he meaneth Theocritus.*

* *Songs which are made to me, [viz. of me.]*

‖ *In the verſe of Euphorion the Poet of Chalchis, whom Gallus tranſlated forth of Greeke into Latin.*

* *It is determined [of me] to will rather to ſuffer [any miſery.]*

* *To cut in [or on us] my loves, [viz. ſongs of my love] in tender trees [viz. barks of trees]*

* *In the meane while I will view the hils called Menalus, the Nymphes being mixt, [or frequent there.]*

weapons * and enemies bent againſt [us.]

* Thou (oh hard and unkind love) being farre off from thy countrey (* which I wiſh that I could not beleeve) [and] alone without me doeſt onely ſee * the Alpine ſnowes, and the cold of the river Rhene. Ah, let not the cold hurt thee!

* Ah, let not the ſharpe ice cut thy tender feet!

b * I will be gone, and will tune * with a Sicilian pipe, * ſongs which I have made ‖ in Calcidian verſe.

* I am determined rather to endure [any miſery] in the woods amongſt the dens of wilde beaſts, and * to write my loves in tender trees: the [trees] will grow, [and ſo ye my] loves ſhall grow.

* In the meane time I wil view the mountaine Mena-

Menalus, where the Nymphes frequent.

Or I will hunt * the fierce wilde boares: * no colds shall hinder me to range about the || Parthenian launds with dogs.

|| Now I seeme unto my selfe to goe || by the rocks and sounding groves; * I take delight to shoote 8 Cydonian arrowes with a 9 Parthian bow; as if this were the medicine of our raging love.

Or else that || that God may learne * to become more gentle by th' mishaps of men.

i * [But] now againe neither || those Nymphes of the woods, no nor our || verses themselves doe give us any content: yee very woods * give place againe.

|| Our labours cannot change * that God of love.

Neither * if we should both drinke up the river

* *The fierce boares.*

* *Not any colds shall forbid me to compasse about the Parthenian launds [or forrests] with dogs.*

|| *Parthenius is a mountaine of Arcadia, so call'd of the Virgins which used to hunt there, ἀπὸ τῶν παρθένων.*

|| *Now me thinkes I goe.*

|| *Through [or amongst] the rockes and sounding groves, [viz. sounding with the Eccho.]*

* *It listeth me to whirle [or shoot forth] Cydonian darts with a Parthian horne, [viz. a bow tipped with horne:] as if this may be the medicine of our fury, [viz. the remedy of our furious [or over-passionate] love]*

|| *Cupid the God of love.*

* *To waxe milde, by the evils of men, [viz. by our miseries.]*

* *Now againe neither the Hamadryades [doe please us,] nor [our] verses themselves doe please us.*

|| *Hamadriades are Nymphes breeding and dying with the oakes.*

|| *Songs.*

* *Yeeld ye [to love] [viz. because ye cannot cure it.]*

|| *All our toyles and travels cannot change [or turne.]*

* *Him [viz. Cupid] that is, cannot assuage our love.]*

* *If we both drinke.*

by his love, should be by his travelling, and seeking new loves.

The third remedy, by giving himselfe to hunting, & by enduring therein whatsoever annoyance; and this is set out by the places and delights which he seemed to enjoy in the very conceit thereof.

As going amongst the rocks and groves, shooting with most excellent bowes and arrowes, that so hee may asswage the fury of his raging love.

8 Cydon is a citie of Creet, where are most excellent reeds to make arrowes.

9 The Parthians were most notable archers.

i Here the Poet suddenly disliking the former remedies, setteth out the inconstancy of love, & that no remedies can cure it, neither the pleasures of the woods, nor the study of Poetry, no nor any musicke, nor yet any toils can asswage the rage thereof.

Not enduring of any hardnesse, set out 1 by drinking up the coldest river.

And ſecondly by abiding the deepeſt ſnowes.

|| *Hebrus the river of Thracia.*

* *In the cold, being in the midſt [or in the midſt of the cold, or amidſt the cold.*

* *And undergoe [viz. endure to travell in the ſnowes of Scythya in the Winter.*

|| Al. *Snowes of Sithon a mountaine of Thracia.*

Thirdly, by ſuffering the moſt ſcorching heate in the hotteſt countries of the world, neare the burning line, and in the parching Sun, when all things ſeeme to begin to die with heat.

* *Nor if we ſit turne about [viz. doe tend] the ſheepe of the Ethiopians under the ſigne of Cancer, [viz. in the hoteſt ſcorching heat.*

|| *When as the higheſt trees doe ſeeme to ſcorch and die with heat.*

Whence *Gallus* concludeth that love overcõmeth all things, and therefore he muſt needs yeeld to love.

|| *Every thing [viz. every living creature, to make them yeeld to ſatisfie it.]*

|| *Let us yeeld to love, [viz. let us alſo ſuffer our ſelves to be overcome by it, or we may alſo yeeld to love.*

k Here *Virgil* ſpeakes himſelfe, and concludeth this Eclogue with an Apoſtrophe and invocation of the Muſes, that *Gallus* might accept of his homely verſe; that the Muſes themſelves would make theſe verſes meet for *Gallus*, whilſt he is ſtill making up his wicker ſtuffe, viz. perfecting his other Paſtorals.

|| *Yee Muſes.*

|| *It ſhall ſuffice that your Poet [Virgil] hath ſung theſe ſongs [viz. verſes.]*

* *Whilſt he ſits and weaves [or plats] a little pannier [or maund] with a ſlender bulruſh.*

Hybiſcus *is here taken for a ruſh or twig. And here he ſeemeth to meane his Paſtorals, which he writes in a low ſtyle.*

|| *Of the Pierides ſee before in the 3. 6. and 8. Eclogues.*

* *Greateſt [verſes] viz. fit and meet for Gallus, [viz. that he may receive them with the like affection as I have written them.]*

|| Heber * in the midſt of Winter.

* And ſhould undergo ||the *Al.* Scythian ſnowes of the watery Winter [ſeaſon.]

* No nor yet if we ſhould tend the ſheepe of the Blackamoores, when the Sun is in Cancer; || when as the barke dying, parcheth in the high Elme.

Love overcommeth ||all things, || and [therefore] let us [likewiſe] yeeld to love.

k Oh || ye Goddeſſes, || it ſhall [now] be enough for your Poet to have ſung theſe [ſonnets.]

* Whilſt he ſits ſtill, and makes a little baſket of ſmall limber twigs.

Oh Muſes of || Pierius, ye ſhall make theſe [my] * chiefeſt [ſongs] [moſt acceptable] unto *Gallus*.

l And thence hee laboureth to expreſſe his love to *Gallus*, how

l To *Gallus* [I ſay] * whoſe

* whose love growes so much in mee every houre,

* *The love of whom increaſeth ſo much to me in houres, [viz. every houre.]*

* As the greene Alder tree ſpreads it ſelfe abroad in the prime of the Spring.

* *How much the greene Alder tree (ſubiect) it ſelfe [viz. growes ſpreading abroad downward and each way] in the new ſpring [or in the beginning of the ſpring, or in the flouriſhing ſpring.]*

m Let us ariſe: the ſhade is wont to be * noyſome unto them that ſing;

* *Grievous to [men] ſinging, [viz. to ſheepheards when they ſing, lying under the ſhadowes of trees.]*

The ſhadow of the Juniper tree is ‖ grievous: ſhadowes [of trees] doe hurt * even the very fruits.

‖ *Noyſome [or hurtfull, [viz. is eſpecially hurtfull.*

* *The fruits alſo, [viz. corne or whatſoever groweth under them.]*

n [Oh ye my little goats] * full fed, goe home, * the evening comes, * get you gone [my] goats.

* *Being full.*

* *The evening ſtarre comes, [viz. doth ſhew it ſelfe.]*

* *Goe yee [my] little goates.*

Ite, ite, Apoſtr. & Epan.

his love towards him did increaſe continually; and this by an argument *à pari*. That it increaſed as much each houre, as the alder trees ſhoots forth in the prime of the Spring.

m Afterward taketh occaſion to end this Eclogue frō the danger of the place where he ſat, viz. under a Iuniper tree, the ſhadow whereof is eſpecially hurtfull, as the ſhadowes of all trees are to things growing under them, & therefore he ſhould ariſe.

n And finally he ſhuts up all by turning his ſpeech unto his goats, that they might now goe home, both being full, and the evening ſtarre now ſhewing it ſelfe.

THE FOURTH BOOKE OF VIRGILS *Georgicks.

* There are foure bookes of Virgil called Georgica, meaning Georgica carmina, or documenta georgica, that is, instructions of husbandrie, of γαῖα, terra, whereof is made γῆ, and of ἔργον, opus, of which comes γεωργός, agricola, an husbandman, and γεωργικός, agri colendi peritus, viz. skilfull in husbandry. The first of these bookes is concerning corne; the second of trees, especially of vines; the third of cattell; this fourth of Bees.

The Argvment.

*[Virgil] doth prosecute most copiously the care of Bees, and the reason of mellification in this fourth booke.

THe *Poet in this fourth booke doth prosecute most fully the ordering of Bees, and the manner of making honey; which part was the last in the generall proposition of the whole worke. And whereas ‖ this argument * was of so small an extent, that it might be *contained with a few verses, he ‖ dilates it by divers ‖ digressions, and amplifies, and adornes it by most pleasant ‖ translations. For he assignes even to the Bees their certain Common-wealth, giving unto them Kings, Campes, * Princes Courts, Cities, people, offices, * exercises, and manners; and that with so great fitnesse, that he nowhere * departs from his purpose, as *forgetting *his borrowed

‖ The subject matter of this booke.
* Was so straight [or narrow.]
* Consumed or spent.

‖ Enlargeth it.
‖ By-matters [from the point.]
‖ Borrowed speeches and comparisons.

* Halls of their chiefe governours, or common halls.
* Studies or delights.
* Exceeds.
* Unmindfull of.
* His owne translations.

borrowed ſpeeches [and compariſons.]

* This booke may alſo be * diuided into two parts: * for in the former part of it, he proſecutes the care of defending and preſerving Bees: * in the latter he ſets downe the way by which Bees may be repaired againe when they ſhall be * utterly dead and gone. He makes one *Ariſtæus* a ſheepheard, the author of this invention; * who is thought to have firſt repaired his Bees being loſt, * by certaine yokes of oxen which hee had killed [to that end.]

* *And this booke.*
* *Cut.*
* *For he proſecutes the care of defending, &c. in the former part of it.*
* *He proſecutes [or accompliſheth] the reaſon [or way] whereby they may be repaired again, when they ſhall die vtterly, in the latter [part.]*
* *From the foundation.*
* *Who is beleeued to haue repaired firſt his loſt Bees, [viz. his Bees being dead.]*
* *By the meanes of certaine beaſts which be killed, and vſed to that purpoſe.*

P

Another Argument of Herennius Modeſtinus * *a Lawyer.*

* *A Counſeller at the Law.*

THe Poet ſhewes * next after the fragrant kingdomes * of hony diſtilling from the aire:

* Moreouer the Hyblean Bees, & ‖ the waxen houſes of their hiues.

And withall what flowers [are to be * made choyſe of] for Bees, and alſo ‖ what ſwarmes are to be choſen.

And finally * [he ſhewes] the dropping honey combes, Gods heauenly gifts.

* *Forthwith [or now afterwards] the kingdomes ſmelling againe [or ſweet ſmelling kingdomes.]*
* *Of any hony [viz. falling from, or made, or gathered in the aire.*
* *And alſo the Bees of Hybla, Synecd.*
‖ *Their hony combes.*
* *Choſen.*
‖ *What ſwarmes of Bees.*
* *[He ſhewes] alſo the moſt hony combes, being heauenly gifts.*

a * I

a * I Will foorthwith dispatch ‖ the heavenly * gifts of honey distilling from the aire: oh [worthy] *Mæcenas*, ‖ * looke on this part likewise.

* I will declare unto you * admirable sights of things [so] light; both the ‖ couragious Captaines, * and also the manners, * studies, people, and * skirmishes of [that] whole Nation [of the Bees] ‖ in order.

The labour ‖ is in a small [matter,] but the glory is not small, if [those] * adverse powers * will suffer any [man] [to prosper,] and [if] *Apollo* being called upon, * will heare.

b * First of all a seat and standing is to be sought out for the Bees; * whereto there neither can be ‖ entrance for the windes: (for why, the windes * doe hinder [them] to carry home their

a These words containe the proposition of this fourth booke, according to the distribution in the very entrance of the first booke. Only the transition is more obscure than in the former bookes thus in effect. Having dispatched my verse concerning cattell, which was my third part, I will now proceed to the ordering of Bees, which is the last. Wherein by an Apostrophe or turning his speech to *Mæcenas*, to whom he dedicated these books he stirreth him up, and so all who shall read it, to attention, from the admirablenes of these things whereof he is to speake, (being so small in shew) concerning the whole government of bees, their Captaines, manners, studies, people, skirmishes, and the like. Secondly, that though the labour be but in a small matter, yet the glory comming of the skil, is not smal, so that the Gods be favourable, and hinder not.

1 The old Romans used to pray unto certaine Gods to helpe them, and to others not to hurt them, as to *Vejovis*, *Averruncus*, and *Robigus*, &c.

b And that he may proceed in order, he sheweth that first

* *I will execute [or accomplish] forthwith.*

‖ *Gifts sent from heaven, and of a very heavenly or excellent nature.*

* *Of airy honey.*

‖ *Accept favourably this part of my worke of husbandry concerning Bees, like as the former.*

* *Behold also.*

* *I will speake [or shew] to thee.*

* *Wonderfull spectacles [or shewes, as in Playes] of light things, [viz. things but small, or not so much accounted of.*

‖ *Valorous Leaders [or guides, or Kings.]*

* *And also [I will shew unto you.]*

* *And studies [viz. endeavours or exercises.]*

* *And people.*

* *Battels or warres.*

‖ *Duly or plainly.*

‖ *[Viz.] in the care about the ordering of bees, yet the glory which comes to the husbandman is not small.*

* *Lest [viz. overthwart, unlucky, noysome, shrewd, or hurting divine powers.*

* *Doe suffer any man.*

* *Doth heare, [viz. doe direct and prosper.*

* *In the beginning a seate [is to bee sought] for the Bees, and a standing is to be sought.*

* *Whither neither an entrance can be to the winds.*

‖ *Passage.*

* *Doe forbid.*

their * sustenance;)

Nor yet the sheepe nor wanton kids || can often leape upon the flowers, ||or the heifer pasturing in the fields,

|| Can strike downe the dew, and waste the rising herbes.

* And let the speckled newts [having] || ugly backes, be farre away

|| From [their] fat stals, and also * the bee-eaters and other birds:

And [specially] * the swallow * markt on the breast with bloudie hands.

* For they spoyle all farre about, and carry in their mouthes the flying [bees] a pleasant meate unto their || pittifesse nests.

* But let there be cleare springs and standing ponds greene with || mosse, and || a little *brook running through the grasse.

* *Food, [viz. nowishment or maintenance.*

|| *May oft bounce on the flowers, and tread them downe.*

|| *The wandring heifer, [viz. cattell going up and downe.*

|| *May smite the dew from off the herbes, and weare or spoyle the herbes which should rise up.*

* *And the lizzard painted [in regard of their foule backes [or upon their foule backes] let them be away, [viz. let them not be neare.*

|| *Filthy or horrible, as with painted circles in their backs.*

|| *From the full hives fat with hony.*

* *Merops, birds hunting bee hives, and devouring the bees and their hony, called Wood-peckers or Eate-bees.*

* *Progne. How Progne Pandions daughter was changed into a swallow, see the sixt booke of Ouids Metam. with Sabines Com. at large. She was turned into a swallow, as her husband pursued her for the slaughter of her sonne Itis, the markes whereof are on her brest.*

* *Signed [in regard of her] breft. Syn.*

* *For by waste all things all abroad, and they carry in [their] mouth them [viz. the bees] flying, being a pleasant meat to their ungentle nests, [viz. to their yong ones which devour the bees brought by their dammes.]*

|| *Cruell, hard hearted, [viz. nourished with the death of other creatures.*

* *But liquid fountaines and standing waters greene with mosse, let be present [let them have, &c.]*

|| *Weeds growing in it, and after a sort covering it.*

|| *A little ebbe streame of water, not over two or three fingers deepe, wherein the bees delight.*

* *River flying [viz. running] by the grasse [let it be present.]*

a fit standing is to bee sought out for bees; and so describes the place meet for them, first by the things which are hurtfull to bees, that they may not be annoyed therby, but stand remote from them, as first the winds hindring that they cannot bring home their provision

Secondly, cattell, as sheepe, kids, bullocks, or heifers, eating up, or treading down the flowers, on which they should labour, or smiting off the hony dew from them.

Thirdly, venemous beasts, as newts, lizards, or the like.

Fourthly, birds, as bee-eaters, spoyling both bees and hony, and swallowes devouring them as they flye up and downe, and also carrying them to their yong.

Secondly, he sets out the place by the things which are good for bees, or by the efficient causes of their prospering, as first cleare springs & fountaines, faire standing ponds greene with mosse, or little streams running through the grasse for the watering of the

bees, viz. where they may drinke moſt conveniently.

Secondly, trees, plants or herbes. Trees, as the palme over-ſhadowing the entrance of their hives, or the wilde olive to the ſame purpoſe.

Alſo banks of herbs or leſſe plants to allure the yong ones in the Spring to ſport abroad & to get them out of the heat.

And great trees in the way to ſerve them to light and reſt upon.

Thirdly, that they ſhould have boughes of trees, as of ſallowes or the like, to be layed overthwart in the water.

Or great ſtones to be ſet therein, for the bees to ſave themſelves or for to reſt upon.

And that they may ſpread their wings, laying them open againſt the Sun, if the winds ſhall plunge any of them into the water.

|| *See that there be palme trees [viz. date trees or the like.*

* *The porch.*

|| *Great olive tree, [viz. ſome other great trees which the bees like beſt.*

* *In their ſpring, [viz. the time meet for their firſt going out.*

* *Yong bees..*

* *The banke neare may invite [viz. allure or entice them] to depart [or give place] to [or from] the heate [of the Sunne into the ſhadow.]*

* *And the tree meeting [them] may hold [or receive them.]*

|| *With her boughes full of greene leaves, for the yong bees to light upon.*

* *Whether the moyſture [viz. water] ſhall ſtand ſluggiſh, [viz. ſtill, not moving,] or whether it flow [viz. run] continually:*

|| *Caſt into the midſt [thereof] willowes layed acroſſe and big ſtones.*

|| *Into the midſt of the water for the bees to light upon.*

* *That [the bees] may ſtand ſure upon.*

* *Often bridges [viz. lying thicke together or many.*

|| *Spread abroad.*

|| And let the palme-tree overſhade * the entrance [of their hives,] or the || huge wilde Olive:

That when the new kings ſhall leade [forth] their firſt ſwarmes:

* In their owne ſpring time, and [their] * youth ſent out from their honey combes ſhall ſport [abroad,]

* The banke neareby may invite them to get [themſelves] out of the heate,

* And that the tree full in their way may entertaine them || with [her] branching harborowes.

* Whether the water ſhall ſtand ſtill, or whether it runne, || caſt ſallowes overthwart, and great ſtones || into the midſt [of it.]

* That [the Bees] may reſt upon * bridges layd thicke together, and [may] || lay open their wings unto the Summer Sunne;

Sunne; if that perhaps
* the violent Easterne winde shall scatter them
|| lingring overlong, * or shall plunge them into the water.

* About these [places] [let there grow] greene * Cassia, and * wilde thyme smelling all abroad, and store of || winter savory * smelling strong; and let the * banks of violets * drink the moistening water-springs.

c And also the hives themselves, * whether you have them sewed [and made] with hollow barks, or woven with limber twigs,

Let them have narrow entrances; for Winter * hardens hony with the cold; * and heate [in the Summer] dissolves and melts the same.

* The violence of both these is || to be feared alike to bees: * neither do [the bees] themselves in vaine

* The headlong East wind.

|| Staying long abroad.

* Or shall drowne [viz. dip them] into Neptune, [viz. shall cast them headlong into the water.

* Let green Cassia [flourish] about these [places] or bee-gardens.]

* Of Cassia see before in the second Eclogue.

* Wilde bettony [smelling like wilde marjoram, or it may be taken for savorie.]

|| Hysope.

* Casting out a savour grievously, [viz. smelling very strong, or being strong of sent.

* Beds [or borders] of violets.

* Drinke the watering [or moystening] spring, [viz. let them be planted neare the water sides, where they may draw moysture.]

* Whether [they shall be] sowed to them with hollowed barks, [viz. whether you shall make them of barkes of trees sewed together,] or whether they shall be woven with a limber twig [or ozier] viz. made of rods.

* Doth make thicke [or doth thicken] or make hard] the hones.

* And heate remits [viz. dissolves] the same [hones] being molten [viz. made thin, that is, heate melts and dissolves them.

* Both the violence [of cold and heate] is to be feared.

|| To be feared to bees, [viz. to bee prevented.]

* Neither they doe danke in vaine, or without just cause.

Fourthly, that they should have store of sweet smelling herbs to be planted round about the waters, and about the hives, as namely Cassia, wilde marjoram, winter savorie.

Also banks of violets, &c.

c Hitherto the Poet hath described the bee-garden, viz. the place fit for the standing of bees: now he commeth to a second precept concerning the hives, to shew what ones they must be, both for the matter and fashion.

First, for the matter, that they be made of hollow barks sewed together, or of rods or twigs.

Secondly, for the entrances of the hives, that they bee narrow, to keepe out both cold and heate: because the Winter cold hardens the hony, and Summer heat dissolves it.

That the violence and danger of both these is to be feared and prevented alike, he prooves further, from the endevours of the bees themselves against such injuries of the weather.

That they ſtop cloſe * Daube over.
all the little holes and * Strivingly or by ſtrife.
riſts in their hives with wax, moſſe, flowers, and with a kind of * In the roote [or houſe.]
glue more ſlimy then birdlime or pitch. ‖ And ſo.

* Utmoſt parts [or skirts, viz. cliſts or chinkes]
* With fucus: ſome take this to bee meant of a counterfet kind of wax, but more pitche, gathered of the gummes of trees; others for a kind of moſſe.
* Keepe or ſave.
* Offices or buſineſſes.
‖ Tough or gummie.
‖ The pitch of the pitch trees of Ida [an hill in Phrygia,]
* The Phrygian Ida.

And that for more ſafety againſt all ſuch peril, they have been found to have made their houſes within the ground;

And in pumeiſe * Have digged [their] houſe in holes digd out under the ground.
ſtones hollowen.
And in the trunkes of hollow trees.

Thirdly, for the better preſerving the hiver from all ſuch violence of weather and other inconveniences, to daube them ſmoothly with mud, and to ſtrew leaves thereon to keepe the hives moiſt from chopping.

d After he proceedeth to give warning of ſuch things as are noiſome to the hives, like as he had before for the bee-gardens: as that the good husband ſhold not ſuffer yeugh trees to grow ſo neare them; nor

* Altogether [or deepely]
* Cave, [viz. the hollownesse.
* Of a tree all eaten with rottennesse.
‖ How? cit.
* Annoint thou [their] lodgings full of cliſts [or riſts, or chinkes.]
* With ſmooth mud, [viz. ſmoothed on the outſide, or finely tempered.]
‖ Oxe dung or the like.
* Cherſhing [them,] [viz. to preſerve them from all violence both of heat and cold]
‖ And moreover caſt upon the hives thus daubed, leaves here and there, [viz. to keepe the mud or dung moiſt and from chinking.
* Neither ſuffer.
* Nearer to [their] roofs, [viz. hives.]

* beſmeare with wax, * moſt painefully who ſhall do beſt the litle breathing holes * within their hives, ‖ and fill up the * riſts * with moſſe and flowers, and * preſerve a glue gathered to theſe ſame * ſervices, more ‖ clammy then birdlime [or] then ‖ the pitch of * Ida hill in Phrygia.

Oft times alſo (if the report be true) [the bees] * have made their houſes in caves digd within the ground; and they have been found * deepe in hollow pumeiſe ſtones, and in the * trunke * of an eaten tree.

‖ Yet both * daube their cliſted hives, * with ‖ mud layd ſmoothly on, * defending [them] round about, ‖ and alſo caſt aloft upon them, leaves thinly ſtrewd.

d * And ſuffer not the yeugh tree [to grow] * neare unto [their] houſes

ſes, nor burne ‖ red ſea-crabs * on your hearth; ‖ nor truſt the deepe fen [too much]

* Or where [there is] a noyſome ſmell of mud; or where the hollow *rockes ‖ do ſound with the beating [of waters,] and [where] * the likeneſſe of the voyce beat backe rebounds.

e That which remaines [is this] [that] when the golden Sunne hath chaſed away the Winter driven ‖ under the earth, and * hath againe ſet open the skie with Summer light,

‖ They forthwith travell through forreſts and woods,

And * ſucke the purple coloured flowers, and alſo being light [of body] * doe ſip the upmoſt ſtreames.

Hereupon being chearfull, with what * delight I know not, they ‖ cheriſh [their] * brood, and

‖ *Crabs or crevisſes, which are red when they are ſod or burnt.*

* *In* [*thy*] *hearth* [*or chimney*] *whereby the ſmell may come to the bees.*

‖ *Let not your bees ſtand neare unto a meere or watery place being deep.*

* *Or where the ſmell of mud* [*or dirt*] *is grievous.*

* *Stones.*

‖ *Doe make a noyſe.*

* *By beating upon.*

* *The image of the voyce offended leaps backe* [*viz. where there is a great Echo, which comes by the beating backe of the voyce.*

‖ *Unto the Antipodes, where it is winter when it is Summer with us.*

* *Hath unſhut* [*or opened*] *heaven with the Summer light,* [*viz. the pleaſant Sunne in the ſpring.*]

‖ *The* [*bees*] *preſently paſſe through uplands or launds.*

* *Reape* [*viz. gather the nouriſhment, or the proviſion upon*] *the flowers.*

* *Doe taſte lightly the upmoſt ſtreames,* [*viz. the upmoſt parts of the waters.* Labare q. labiare, i.e. primis labris attingere.

* *Sweetneſſe.*

‖ *Nouriſh.*

* *Off ſpring or iſſue.*

to burne the ſhell of ſea crabs neare unto the manor to let them ſtand over-neare to deepe fens or ſtanding waters.

Nor neare unto any filthy ſmell of mud, nor any great ſounding of waters.

Nor where there is a loud Eccho.

e Here now followeth a third precept concerning the worke of the Bees in the ſpring and in the Summer time. Where firſt the Poet deſcribes the Spring by the efficient cauſe of it, to wit, the Sunne, viz. when the Sun coming neareſt unto us, hath with his light chaſed away the winter, and begins to bring the Summer, that then the bees travell forthwith farre and neare thorough forreſts and woods, and all other places where they may gather their proviſion.

How they ſucke it chiefly from the pleaſant flowers.

And being light of body, they ſip water whereſoever they find it.

And having ſo done, they returne home chearefully. And both cheriſh their brood, and maintaine their hives.

How hereupon they * artificially frame their combes of wax and hony.

f Afterwards upon this occasion of their flying abroad, bee commeth to a fourth precept, for the retaining of their swarmes with sweet smels of herbs, & with sounds.

That when the keepers of them see a great swarme of them gathered like a cloud, & waving in the sky, they then seeke waters, and a new house amongst the boughes of trees.

Therefore to the end that they may settle, they are to sprinkle the places with the usuall juyces of certaine herbes, as of balme, honysuckles, and the like; or to rub them with those herbs, and withall to ring or tinkle with basons, cimbals, and other such like sounding things, to keepe them from flying quite away.

Because by these meanes they will settle upon the places so sprinkled.

And will easily be gotten into new hives thus rubbed and prepared.

* [*Their*] *nests.*

* *From hence they beat out as with a hammer or weild, viz. frame.*

* *Fresh wax by art.*

* *Frame their.*

‖ *Cleaving, gluish, gummie.*

* *You shall now see aloft a troupe* [*of bees*] *sent forth out of* [*their*] *caves unto the starres of heaven, to swimme through the liquid Summer,* [*viz. the cleare aire in the Summer.*]

‖ *Wonder at.*

‖ *A swarme of bees gathered round together like a darke cloud.*

‖ *Carried or moved.*

* *Behold,* [*or marke it well:*] *for* [*they.*

* *And branching roofes,* [*viz. to make their abode amongst the greene boughes of trees.*

‖ *Wonted or usuall.*

* *Balme gently bruised. This is an herbe wherewith bees are delighted.*

* *Unnoble* [*or vile, because it grows every where.*]

* *A tinkling noyse as of basons.*

* *And shooke the cymbals of* [*Cybele*] *mother* [*of the Gods*] *round about.*

‖ *The cymbals are tinkling instruments which were used in the sacrifices of Cybele.*

Al. *Of Mars.*

* *To* [*or in*] *their seats medicined,* [*viz. prepared with such juyces and herbes as are mentioned.*]

* *They will hide* [*or betake*] *themselves.*

[maintaine] [* their] hives. * Yea, hereupon they fashion out * new wax by skill, and * make their ‖ clammie hony.

f Hence when as * you shall behold a swarme sent forth even now out of their hives unto the skies, to wave through the cleare Summer aire;

And shall ‖ marvell at a darke cloud to bee drawne with the wind:

* Marke well: they doe always seeke sweet waters * and houses among the boughes of trees. To this end sprinkle the ‖ appointed juyces:

* Bruz'd balme-mint, and the * common grasse of hony-suckle.

And make * a ringing noyse, * and tinkle round about the ‖ cymbals *Al.* of the mother [of the Gods.]

The [bees] will settle all together * upon their sprinkled seates: [yea] * they will get themseles into

into the inmoſt * cabbines ‖ after their manner.

* *Cradles [viz. hives fitted for them.]*
‖ *By nature of their owne accord.*

g But if they ſhall goe forth to fight (for diſcord oftentimes * hath growne betweene two kings with great adoe,)

* *Hath gone with a ſtately pace as in kings [viz. marched or crept] to two kings with a great motion [or ſtirre,] for that their kingdome is impatient of any conſort, or they cannot endure two kings.*

[You may] both preſently [foreknow] * the ſtomackes of the common ſort, and alſo you may * perceive long before [‖ their] trembling hearts [prepared] for warre.

* *The minds of the common people.*
* *Know.*
‖ *Their hearts ſtirring [or riſing] to battle.*

For why, that warlike noyſe * of a brazen trumpet ſounding harſh, * doth checke * thoſe which doe linger long.

* *Of hoarſe ſounding braſſe.*
* *Doth chide [viz. rebuke or provoke and haſten forward.*
* *[The bees] lingring long [or making no haſte]*

And [after] a voyce is heard * reſembling the broken ſounds of trumpets.

* *Imitating.*

* Then haſtily they go together, ‖ and gliſter with their * wings.

* *Then they goe together among themſelves trembling, [viz. quivering with anger or with violence.*
‖ *And ſhine as ſouldiers in armour.*
* *Pens or feathers.*

* They likewiſe ſharpen [their] ſtings with [their] ſnouts, * and fit [their] limbs [to fight.]

* *And alſo they ſharpen [their] darts with [their] bills [or nibs.]*
* *And make fit [their] armes, [viz. prepare them.*

And

g And hence he proceedeth to a fifth precept, concerning the battels of the bees, which he ſetteth out by a principall cauſe thereof, and by ſignes. The chiefe cauſe is diſcord ariſing betweene the kings or maſter-bees.

The ſignes whereby any one may foreknow their ſtomacks, and their trembling hearts prepared for warre, and ſo their skirmiſhes are.

You ſhall heare the night before a warlike noiſe, as of a ſounding trumpet, calling all forth to warre, and withall ſundry broken ſounds, as of trumpets.

And then the next day they goe haſtily together, gliſtering with their wings, as ſouldiers in armour.

They will alſo ſharpen their ſtings with their ſnouts, and fit themſelves to fight.

Then they gather thick about their king, as the Romanes were wont about the Emperours pavilion, and call forth their enemy with loud cries.

And thus when they have got a faire calme sunny day in the spring, they rush out of their hives, and run violently together as souldiers to battell:

Whereby there is a great sound made in the aire:

And all the bees are gathered thick into a great round heape.

And straightway they fall downe killed or wounded out of the aire, as thicke as haile.

So that the acorns fall not downe so fast from the shaken oake.

The Kings in the meane time flie thorough the midst of their armies with their gallant wings.

And shew their brave minds, encouraging their armies,

Stoutly enforcing themselves with all their power not to yeeld,

¶ *They are mingled thicke about [their] king [for his preservation.]*

* *To the very places of their Pretor [or Emperour.] It is an allusion to the manner of the Romans to desire to bee nearest to the Emperours tent or pavilion.*

‖ *Challenge [or provoke.]*

‖ *Mighty or loud humming.*

* *A cleare spring, [viz. a faire day in the Spring or Summer.]*

‖ *Large and wide fields, [viz. roome enough.]*

* *It is runne together, [viz. they skirmish]*

‖ *A great noyse is heard forth of the ayre.*

* *In the hie skie [or ayre.]*

* *They being mingled together,*

* *Are woun round like a clew or ball into a great orbe or circle [after the manner of an army.]*

‖ *They fall downe as dead.*

* *From the ayre.*

* *Nor so much of the acorne doth raine, [viz. fall like raine] from the oake being smitten.*

‖ *Ilex is taken for a kind of oake.*

Al. *With wings like ensignes,*

* *Do turne of great courages in a narrow breast:*

* *Striving [or encouraging themselves with all their might] severy greatly not to yeeld.*

And * are gathered thicke about [their] king, and * even unto the Emperours pavilion, and ‖ call [forth] the enemy with ‖ great cries.

Therefore when [they have] got * a faire and cleare Spring time, and ‖ open fields, they rush out of [their] gates: * they runne violently together, ‖ a sound is made * high in the aire: * they mixt * are gathered into a great round heape,

‖ And fall downe headlong. The haile [fals] not more thicke * out of the aire,

* Nor yet such store of acornes raine from the shaken ‖ oake.

[The kings] themselves [flying] thorough the midst of the armies *Al.* with gallant wings,

* Doe exercise brave minds within their narrow breasts.

* Endevouring stoutly with all their power not to

to yeeld, untill * the heavie conquerour hath ‖ compelled either these or those * to turne their backs in flight.

h ‖ These stirrings up of their courages, and these so great * skirmishes,

* Will cease, being ‖ represt * with the casting up of a little dust.

But when you have recall'd both the ‖ leaders * from the battell,

* Put him to death that seemes the worst, lest being a spend-all hee doe hurt: * [but] suffer [him that seemes] the better, [that] hee may reigne * in the pallace [all alone.]

* One [of the kings] will be bright burning red with spots shining like gold.

(For there are two kinds of [kings:]) this [which is] the better, [is] ‖ notable * in countenance;

* *The grievous conquerours* [*or heavie as we say, an heavie enemie.*]

‖ *Enforced.*

* *To give their backes, being turned by flight.*

‖ *These their furious rages.*

* *Strifes or battels.*

* *Shall rest* [*or be quiet.*]

‖ *Suppressed or appeased.*

* *With casting.*

‖ *Kings,* [*viz. kings or master-bees.*

* *From the forefront of the battell.*

* *Give him to death,* [*viz. kill that of them two*] *which* [*shall*] *seeme the worse, lest being prodigall he hurt,* [*viz. lest he prove a robber, or live onely in consuming the hony, and getting nothing.*

* [*But*] *suffer* [*that*] *the better way reigne.*

* *In the emptie hall,* [*viz. the Emperours pallace free from enemie, as sole king.*

* *One will be burning with spots soule with gold,* [*viz. shewing yellow like gold.* Catachresis.

‖ *Marked, or notably known.*

In mouth.

Vntill the one side being overcome, be caused violently to turne their backs in flight.

h Vpon this occasion the Poet commeth to a sixth precept, concerning the recalling & quieting of the bees in these broyles;

Which is, by casting up a little dust, viz. by throwing up a few molds into the aire, which may be felt as raine in the midst amongst them.

And withall teacheth how we to continue their peace after, which is, by killing the worse of the two kings, viz. of those two master bees, which were the cause of the battell.

And he gives a reason of it, lest he prove a robber.

But to preserve the better of them, that he may reigne alone, without any other to provoke him.

And here for more clearnesse, he describeth the kings or master bees.

That as there are two kinds of kings, so one of them which is the better, is of a burning red colour, bright with glittering

ſpecks, and of a more notable countenance.

The other is ugly through his ſloath, dragging his broad belly, creeping in a baſe manner before or about the hives mouth.

And moreover ſhew-eth, that as there are ſuch differences in the kings; ſo there are two principall differences in the common ſort likewiſe.

For that ſome of them are rough and ill-favoured, as if they were all duſtie over; which he illuſtrateth by a ſimilitude: That they have on them a filthineſſe like the ſpittle which the thirſtie traveller comming out of the deepe duſt ſpits upon the ground, and this is the worſt kind.

The other ſort of them ſhine s and gliſters with a cleere brightneſſe like gold:

And have their bodies daſht with equall ſpots.

This latter he ſhew-eth to be the better brood.

And that theſe make the moſt liquid and excellent hony.

‖ *Cleare or ſhining.*
* *With red ſcales* [*viz. with golden ſpots ſhining as ſcales in fiſhes.*
* *Horrible, ugly or loathſome.*

‖ *Idleneſſe or lazineſſe.*
* *And without all glory,* [*viz. baſe*] *drawing his broad belly* [*upon the hives mouth.*]
‖ *Broad, not round as in the other.*
‖ *In a baſe manner.*
* *As the faces* [*or formes*] *of* [*their*] *kings are two, ſo the bodies of the nation* [*or common ſort of bees*] [*are different.*]
* *Of the nation* [*of the bees.*]
‖ *Are of two ſorts, differing one from another, even as the bodies of the kings.*
* *Being filthy* [*or foule*] *are ugly and loathſome.*
* *Drie with thirſt.*
‖ *Paſſenger, or wayfaring man.*

* *With his mouth being drie* [*with thirſt and duſt.*]
‖ *Others are of a cleare and bright ſhining colour.*

* *Burning with gold.*

* *Sweared or annointed,*
* *With like or even drops,* [*viz. ſpots of even bigneſſe.*]

‖ *From theſe bees.*

* *Of heaven,* [*viz. at a meet ſeaſon.*]
* *You ſhall preſſe out,* [*viz. wring or ſqueeze out.*]

And ‖ bright * with gliſtering ſpecks: that other [king] is * ill favoured.

‖ Through ſloth, * and draggeth his ‖ broad belly ‖ without all honour.

* As [there are] two faſhions of [their] kings, ſo the bodies * of the common ſort ‖ [are two, differing each from other.]

For why, ſome of them * are rough and ill-favoured, like as when a * thirſty ‖ traveller comes out of the deepe duſt, & ſpits upon the ground * with [his] drie mouth: ‖ others do ſhine and gliſter with cleare brightneſſe.

* Gloring like gold, and [having] [their] bodies * daſht * with equall ſpots.

This is the better brood: ‖ from hence at a certaine time * of the yeare,

* You may preſſe out ſweet

ſweet hony, * and not ſo ſweet as liquid, * and which will amend ‖ the over-much hardneſſe of wine.

i But when ‖ the ſwarmes flie * aſtray, and play * in the aire,

* And care not for [their] hony combes, and leave [their] * coole houſes,

* You muſt reſtraine [their] ‖ unſtable mindes * from [that] vaine] ſport:

Neither [is it] any] great labour * to repreſſe them. * Plucke away the wings from [their] kings. [And then] ‖ not any one will be bold * to flie ſo high, or * to remove the ſtandards from [their] campes, * the kings ſtaying behind.

* Let your gardens * ſmelling ſweete ‖ with ſaffron flowers entice them.

* *Nor ſo much ſweet as liquid, [viz. pure, clariſied, or cleare from dregs.*

* *And to tame [viz. fit to tame the hard taſte of Bacchus [or of wine, Met. effic.*

‖ *That is, to take away the unpleaſantneſſe or ſharpeneſſe of wine, or the like: or to make ſweet wine called Muſſum, viz. baſtard wine or Metheglin, by ſeething wine and hony together.*

‖ *The bees riſing together.*

* *Uncertaine [whither they will flie.*

* *In heaven, or above, as in the skie.*

* *And do cotteyne or neglect.*

* *Cold roofes [viz. hives.]*

* *You ſhall forbid, [viz. withdraw or ſtay.*

‖ *Wavering or unſtaied.*

* *From vaine play or paſtime.*

* *To prohibite or ſtay them from flying away.*

* *Plucke them off.*

‖ *None of the bees dare be ſo bold, or adventure.*

* *To goe [or undertake] a high journey.*

* *To plucke up [to ſtirre up the reſt to flie away. This is a borrowed ſpeech, a Metaphor taken from ſouldiers, who by plucking up and removing their ſtandards, doe ſhew to their fellowes that they are about to goe from that place.*

* *Thoſe, [viz. the maſter bees] lingring.*

* *Your orchards or gardens, &c. let them.*

‖ *With all ſuch flowers as wherein bees delight.*

* *Breathing out, or ſending out ſmels.*

Which will notably amend the over-much hardneſſe of wine, to make it moſt delicate.

i Here hee repeates againe the fourth precept, concerning the keeping of the ſwarmes, that they fly not away.

Firſt, that when they begin to ſport in the aire, & to leave their hives, and ſo to offer to flie quite away, they bee reſtrained and with drawne after this manner following: viz.

By plucking off the wings from their kings.

For that then none of the reſt dare be ſo bold to flie ſo high,

Or to offer to remove their ſtandards, viz. to provoke their fellowes to flie away, ſo long as the kings ſtay behind.

A ſecond means of retaining them, is, by the ſweetneſſe of trees & flowers growing about or near unto the hives, whereof ſundry kinds are mentioned before & and after.

A third remedy, is by commending them to the guard of *Priapus* whom they made the god of their gardens, and placed him at the entrie therof, with his willow hooke, to keep away both theeves & birds, and to save the bees from all annoy.

k But here he returneth againe to the second remedy, that hee that hath a due regard of his bees to have thē to prosper, & himselfe to thrive, look to that chiefly, to plant store of thyme and pine trees round about neare unto his bees.

And that he labouring hard, set also other fruitfull trees about his grounds, being carefull in watering them till they take roote.

l Upon this occasion the Poet makes a profitable digression to the pleasantnesse and commodity of orchards & gardens, which hee professeth that hee would have prosecuted more fully, had he not purposed to be very briefe in this treatise, which he expresseth by an allegory taken from mariners approaching neere unto the haven.

That otherwise he

‖ *And let Priapus who is the god and preserver of the gardens, be set at the entry of the bee-garden, with his willow reaping hooke to drive away theeves and birds, and to preserve the bees.*

‖ *Priapus, sonne of Bacchus and Venus.*

Al. *The keeper both of theeves and bees, with his sallow hooke save them.*

Al. *And let him.*

* *To whom such things are a care* [*viz. who hath a care of bees that they may prosper.*]

‖ *Tong pine trees.*

‖ *Set them.*

* *The rose set*, [*viz. the bee-gardens or the hives*]

* *Let him weare his hand with hard labour*, [*viz. with labouring hard.*]

* *Let him fasten downe fruitfull plants to* [*erin*] *the ground.*

‖ *Sets of fruitfull trees.*

* *Let him water*, [*viz. let him powre upon them*] *friendly showres*, [*viz. wholesome water like showers, or in stead of showres.*

* *I indeed but that I may drive* [*downe*] [*my*] *sailes, and may hasten to turne my prore* [*viz. the foregart of my ship*] *to the lands*: [*that is, but that I desire to draw towards an end, as the weary mariner towards the land.*

* *Under* [*or about*] *the extreme end of my labours.*

‖ *Toyles or paines.*

* *Perhaps I would sing of*, [*viz. would write of in verse after this manner*] *what care of husbanding might adorne both the fat orchards*

‖ And let the guard of ‖ *Priapus* borne in Hellespont, with his willow hooke, [who is] *Al.* the keeper both of theeves and birds, save them [from annoy.]

k Al. [And] he himselfe * to whom such things are in regard, bringing thyme & ‖ pine-trees from the high moūtaines, let him ‖ plant [them] largely round about * the houses [of the bees.]

* Let him labour hard: [yea] * let him set fruitfull ‖ plants, and * water them with friendly showres.

l And now * indeed, but that I would strike saile, and make haste to turne my foredecke to the land * a little before the last end of my ‖ labours,

* I would perhaps declare what care of husbanding [the ground] might beautifie both ranke

ranke gardens and the roſe-borders of Peſtum, which beareth Roſes twiſe a yeare.

[*or gardens*] *and the roſes* [*or roſe-gardens, or roſe-beds of Peſtum* [*a towne of Lucania*] *bearing twiſe a yere,* [*viz. where through the temperature of the heavens, the ground beareth abundance of roſes twiſe in the yeare, to wit, in May and September.*

would have handled the manner of huſbanding of gardens and roſe-yards, to make them ranke and fruitfull.

* And how endive delights to grow neare water ſides.

* *And after what manner endive* [*viz. the herbes called endive or ſuccory*] *might reioyce in the rivers well drunke of.*

Alſo the manner of planting endiue and ſuccorie neare water ſides.

And alſo [how] ‖ banks greene with ‖ parſly [delight therein.]

‖ *Greene parſly bankes.*

‖ *Apium taken for common parſly, and not for garden parſly.*

And how to have the greene bankes of parſly.

* Yea how the cucumber writhen among *the herbes *might grow to be very big.

* *And the cucumber.*

* *The herbe* [*viz. herbes or weeds.*]

* *Might increaſe into a belly.*

Likewiſe how to have faire great cucumbers.

Neither * would I have paſſed over in ſilence the Narciſſus which ſo *lately flowers, or * the branch of the *criſped ‖ branke urſine.

* *Had I held my peace of* [*or ſaid nothing of*] *the Narciſſus or white daffadill bearing leaves* [*or flowering*] *late.*

* *Sera pro Serò, a Newter Adjective for an Adverbe.*

With ſtore of Narciſſus.

* *The twig* [*viz. of the herbe called branke urſine.*]

* *Bowed or bent.*

‖ *Acanthus or beare-breech. See before in the third Eclogue.*

Brauke urſine.

And the pale ivies, and alſo the myrtle trees ‖ loving the ſhoares.

‖ *Delighting to grow neare the Seaſhoares.*

Ivies.

Myrtle trees and the like.

* For I remember that I have ſeene under the lofty towers of ‖ Oebalia, (where the blacke river Galeſus ‖ moiſteneth the *yellow fields) an old man ‖ of Corycus,

* *For I remember me to have ſeene* [*viz. that I once ſaw*] *an old Corycian fellow under the high towers of Oebalia, &c.*

This he confirmeth by the example of an old man of Corycus, neare unto Tarent.

‖ *By Oebalia hee meaneth Tarent built by the Oebalians, viz. the Lacedemonians in the Country of Calabria.*

‖ *Watereth.*

* *The tilled* [*fields*] *waxing yellow* [*with ripe corne.*] ‖ *Of Cilicia: for Corycus is a towne of Cilicia.*

Who having but a few acres of ground left after the diuiſion of the countrey.

* *To whom there were a few acres of the country left, [viz. after the diuiſion of the fields of Tarent made by Pompey to the old ſouldiers, not left and forſaken as contemned by the owners. Some thinke it is meant, left by his anceſtors, and made fruitfull by his husbandry.*

* to whom there befell a few acres of the countrey, that was left [after the diuiſion [of the gronnds]

The ſoyle whereof was neither fruitfull for graſſe nor corne, nor yet commodious for vines.

* *Neither was that [ground] fertile for bullockes, [viz. for paſture,] nor the corne growing on it [or pulſe.]*

‖ *Good for other cattell, [or thus, nor a fit crop for cattell, viz for ſheepe.*

* *Neither [was the ground.]*

* *To Bacchus, [viz. fit or good for vines.]*

* The ſoyle whereof was neither fruitfull for feeding bullocks, nor the crop ‖ fit for cattell, * neither yet [was it] commodious * for wine.

Yet this old man planting herbes in that ground thinly here and there,

‖ *Yet this man, &c.*

* *He preſſing [or pricking downe,] viz ſetting.*

* *Pot-herbes [viz herbes fit to bee eaten, of divers ſorts] thinne in the buſhes.*

‖ Yet in this place * hee planting * pot-herbes thinly here and there among the buſhes, and white lillies round about, and ‖ verveine, and poppie ‖ fit to be eaten:

Thought himſelfe as rich as a king thereby.

And could at any time furniſh his table with dainties of his owne growing, without any other coſt.

‖ *All herbes uſed about religious ceremonies, or to holy ends.*

‖ *Meet to be eaten ſparingly.*

* *In [his] minds, [viz. in conceit] the wealth of kings [becauſe it is the mind, not the chest that maketh rich.*

‖ *At late night [or late in the evening.]*

* *He loaded his tables.*

‖ *Meates, or proviſion of his owne.*

Did match * in conceit the wealth of kings; and returning home ‖ late at night, * furniſhed his table with ‖ dainties unbought.

Having abundance of roſes in the Spring, and apples in Autumne, and thoſe ripe with the firſt.

* *[He began, or was wont] to plucke roſes firſt, [viz with the firſt. Or carpere for carpebat. Enal.*

* *And alſo [he plucked] apples [firſt] [viz. his were firſt ripe.*

* He gathered roſes firſt in the Spring, * and likewiſe apples in the Autumne.

And alſo ſtore of greene herbes in the hardeſt winter, when all elſewhere were killed with the froſt.

* *And when the ſad [or terrible] winter even now did burſt the ſtones*

* *with cold, and bridled the courſes of waters, [viz. of the rivers.]*

* And even when the hard Winter did burſt the ſtones * with froſt, and ſtayed the courſe of

of waters * with [her] ice:

* Even then did hee gather fresh leaves of pleasant Acanthus.

Oft blaming the || lateward Summer, and the West windes * lingring over-long [before they came.]

Therefore the same [old man] [was wont] t' abound first [of all] *with breeding bees, and with store of swarmes and to gather foaming hony out of the || pressed hony combes.

* He had linden trees, and the pine tree || yeelding most abundantly.

* And as many apples as [each] fruitfull tree had in the fresh blossom, it had so many ripe in the Autumne.

* He moreover set in order lateward elmes.

And the * hard peare-tree and sloe trees now berring || plums.

And also the plane-tree

* *With ice.*

* *Even now did he sheare the tops of soft beanke ursine [viz. new sprung,] that is, he had fresh herbes.*

|| *Late.*

* *Staying long, [or making long delayes,] because the West windes are the first messengers of the Spring.*

* *With bees full of yong ones, and with many swarmes.*

|| *Crushed or strained.*

* *[There were] to him linden trees and the most plentifull pine tree, [or great abundance of pine trees.*

|| *Most fruitfull [or profitable] [viz. for making their hony combes.*

* *And with how many apples [each fruitfull tree had cloathed [or arrayed] it selfe in the new flower [viz. at the first knotting] it held even so many ripe [apples] in Autumne [viz. at the gathering] [that is, they did all prosper.]*

* *He also removed [or translated] into order [viz. into rowes, after the manner of a Quincunx] late elmes [viz. elmes that grow but slowly.*

* *Very hard, [or the great and strong peare tree.*

|| *Plums, or damosins, not sloes, because the nature of the trees were changed by the change of the ground through his husbandry.*

Thus he proceeded still, watching his opportunities, waiting on the time, and oft thinking it long before it came.

Hereby he was wont to abound with breeding bees and store of swarmes.

And plenty of hony.

Having all trees wherein the bees delight, as both linden trees and also pine-trees.

And marvellous increase of apples; so that looke how many yong apples he had set on the trees presently after the blooming, so many ripe ones he gathered in the Autumne; all seemed to prosper.

He moreover planted elmes.

And withall peare-trees and plum trees.

And also plane trees for shade.

l But he concludeth this digreſſion, that he is enforced to cut off all longer diſcourſe of theſe things through lacke of time, & leaves them to be recorded by others.

m Here he commeth to a ſeventh precept concerning the nature and qualities of bees; where their whole worke is expreſſed in divers parts

And firſt he toucheth a fable cõcerning the originall or their firſt receiving of their excellent qualities, which they are ſaid to have had from *Iupiter*, for a reward of feeding him when hee was new borne.

That bees following the ſhrill ſound that *Cybeles* prieſts made at his birth, to the end that his crying ſhould not bee heard, found him in a cave of the hill Dicte in Creet, where hee was hid from his father *Saturne*, and fed him there with their honey. Of which fable ſee *Ramus* his Commote at large.

n Then hee proceedeth to ſhew their admirable qualities; as that they have their yong ones in cõmon, both bred in cõmon, and all having a common care of them: and alſo that they have a citie and common hals,

* Now miniſtring [viz. affording] a ſhadow to [men] drinking [under the ſame.]

|| Over paſſe or omit.

* Being ſeperated [or excluded] by unequall ſpaces, [viz. being hindered from having the like, or from finiſhing the worke by the ſhort time of my life, or of my leiſure, compared to that old years.

* Leave them to others to be rehearſed hereafter.

* The natures or gifts.

|| Hath given to bees beſides what they had before.

|| What reward the bees had for following, &c. and feeding Iupiter.

* Of the Curetes [viz. of Cybeles prieſts called Corybantes, or of the people called Curetes, being the firſt inhabitants of Creete, who undertooke the nurſing of Iupiter, to hide him and his crying, from his father Saturn, in a cave at the foot of the hill Dicte in Candie.

* And [their] rattling braſſes.

|| Iupiter.

* Vnder the Dictean cave.

|| Onely the bees of all other creatures have their yong ones bred in common of them all, and have a common care of them.

* Children [viz. yong breed] common.

* [They have alſo] rooſes [viz. ſome houſes] of [their] citie common, [viz. common hals.

* Whereof they are alike partakers or partners in.

* And oft paſſe over [their] time [or the time of their life,] viz. live perpetually.

* Vnder great Lawes.

* And [the bees] alone have knowne their native country, and their certaine dwel-

tree * giving ſhade to folke drinking [under it.]

But I indeed || paſſe by theſe things, * being bard [from them] by my unequall ſpace [of time,] and * leave them to bee recorded of others hereafter.

m Now goe to [then,] I will diſpatch * the qualities which *Iupiter* himſelfe || hath added unto bees: [|| to wit] for what reward, they following the ſhrill ſounds * of *Cybeles* prieſts, * and [their] tinkling cymbals fed || the king of heaven * in a cave of the hill Dicte in Creete.

n || They alone have [their] * yong in common, * and common houſes [alſo] of [their] citie, * and leade [their] lives * under worthy lawes.

* And they onely know [their own] native countrey, and their certaine dwel-

dwelling houſes.

* And being mindfull of the Winter * that will come, * doe take great paines, * and lay up in ſtore, for the common uſe, the things which they have gotten.

* For why, ſome of them toyle for living, and *are buſied in the fields ‖ by a covenant * made [amongſt themſelves.]

‖ Part [of them] lay within the * fences of [their] houſes, * the juyce of Narciſſus and * clammie gumme [gathered] * from the barkes [of trees,] ‖ being the firſt foundations ‖ of [their] hony combes. * And afterwards they faſten thereto gluiſh wax.

* Others bring forth [their] yong ones now at perfect growth, the hope * [all their] ſtocke: Others [of them] ‖ fill up the pureſt honey, and ‖ ſtretch out [their] cels *with the fineſt life hony.

taine houſhold gods, [or private and ſeverall houſes, viz. their owne hives or cels.

* *And* [they] *being mindfull of, &c.*

* *About to come.*

* *They try labour by experience.* [*viz. they made experience of labours.*]

* *And lay up things gotten in the midſt.*

* *For ſome* [*bees*] *do watch diligently for living* [*or food*] *viz. do take all occaſions to labour for living, and bring in proviſion.* Victu *for* victui.

* *Are exerciſed* [*viz. occupied.*]

‖ *By a certaine appointment, or order.*

* *Agreed of, or covenanted.*

‖ *Other ſome* [*of them.*]

* *Hedges or bounds.*

* *The teare of Narciſſus,* [*alluding to the fable, becauſe the boy Narciſſus was turned into a flower; whereof before.*

* *Cleaving* [*or ſticking*] *glue.*

* *From the barke.*

‖ *As, or for the firſt foundations.*

‖ *To their hony combes.*

* *And then they hang upon* [*them*] *ſiffe waxe,* [*ſuch as is ſtiffe and clammy, called* propolis, *viz. bee-glue.*

* *Other* [*bees*] *bring forth* [*out of the boukes or skinnes wherein they are bred*] *the yong ones growne to perfection,* [*viz. as the henne hatcheth the chickens by ſitting on them,*] [*or elſe doe leade them abroad, and accuſtome them to labour.*]

* *Of the Nation* [*viz. of the continuance and increaſe of their ſwarmes or hives.*]

‖ *Doe fill the cels or combes with the pureſt and fineſt hony.*

‖ *Fill full, or ſtuffe out.*

* *With liquid* [*or pure*] *veſſar* [*viz. the thinneſt and moſt excellent part of the honey.*

and lead their lives under worthy lawes.

That they only of all creatures know their native countrey and their certaine dwelling houſes.

That they are mindful of winter before it come, and take great paines in Summer to provide and lay up in ſtore for the common uſe againſt that time.

After hee ſheweth how they divide their workes:

That ſome of them are buſied in the fields to ſeeke and fetch in proviſion, as by a covenant amongſt themſelves.

Others worke within their houſes, laying the firſt foundations of their hony combes with juyces of herbes and gums of trees.

And ſo build thereupon, framing and faſhioning their combs.

Others breed and bring forth their yong and leade them out, when they are come to perfect growth; thus accuſtoming them to labour.

Others of them fill up their cels with the pureſt and fineſt life hony.

Others are appointed to ward at their gates.

And these by turnes do watch the raine and clouds.

Or else take off the burdens of those which come laden home, and work them in their hives.

Or making an army doe drive away the drones.

And generally hee declareth how all of them do bestir themselves in their worke, each in their proper place, as sweating at it.

o Which diligence & haste of theirs, he illustrateth by a notable similitude taken from the Cyclopians, Vulcans Smiths, framing thunder bolts for Iupiter.

That like as they making up their bolts in haste out of the softned iron lumps.

Some of them blow the bellowes.

Others quench their mettals hizzing in the troughes.

* *Custodia*, [*viz.* keeping or watching] *at the gates, hath fallen to lot*, [*viz.* as to their lot, or by lot, speaking after the manner as it is in warre, *to keepe out the enemy.*

* *And they doe behold* [*or observe*] *by course the waters* [*viz.* drops of raine] *and clouds of heaven*, [*that is, clouds overcasting, and all signes of the weather, as of showers or flowres.*

‖ *They receive.*

‖ *Loades.*

‖ *Of such bees as come loaden home, and and doe helpe them.*

* *Or an army* [*of them*] *being made* [*viz.* having gathered a troupe of them together.]

* *Stalls. Metaph.*

‖ *The drone bees without stings.*

‖ *A sluggish or slothfull beast, onely consuming their hony, and getting none.*

‖ *They ply their worke* [*viz.* as men untill they sweat.]

‖ *Their hives.*

* *Yeilds a savour* [*or a sweet sent.*]

‖ *By the herbes from whence they gather their hony and wax.*

* *When the Cyclops* [*viz.* a people of *Sicily* having but one eye in their forehead, *fained to be Vulcans smiths, and to make thunderbolts for Iupiter.*]

* *Hasten.*

* *Lightnings.*

* *Out of masses* [*or wedges* [*of iron or other mettall*] *softned* [*in the fire, or plyant to worke on*]

* *Some* [*of them*] *take in blasts* [*or wind*] *and send it forth againe with bellowes of bull hides.*

* *Dip their mettals hizzing* [*viz.* comming out of the glowing fire]

* *Brasse, in a lake* [*or trough of water as smiths use.*]

[And other some] there are, to whom * the warding at their gates falleth for [their] lot.

* And they by turnes doe watch the raine and clouds of heaven.

Or else ‖ they take the ‖ burdens ‖ [of the bees] [then] comming [home.]

* Or making an army, drive away from [their] * hives ‖ the drones ‖ a lazie cattell.

‖ Their worke is hote, and ‖ [their] fragrant hony * smels sweet with ‖ thyme.

o And even as * the Cyclopians when they * make up in haste the * thunderbolts [of *Iupiter*] * out of the softned iron lumpes;

* Some [of them] blow with [their] bellowes made of bull-hides:

Others * quench [their] hizzing * mettals in the trough.

* Etna

* Etna groaneth *through the ſtithies *placed thereon.

‖ They among themſelves lift up their armes ‖ in order with great force, and often turne the iron * with [their] pinſers holding ['t] faſt.

None otherwiſe (*if that I may compare ſmal things ‖ to great.)

* An inbred love * of getting [hony] * doth even inforce the bees of *Athens, ‖ and every [bee] in her owne place.

p ‖ The townes [are] the charge [given] to the *ancienter [bees,]

And * to fence their hony combes, [yea] *and to make them houſes *moſt cunningly deviſed.

*But the yonger [bees] returne [home] weary late at night,

* Loaden on the legs with thyme: ‖ they are

* *Etna*] *a mountaine in Sicily burning with perpetuall fires, thro gh the abundance of brimſtone and other matter in it: ſained to be the ſhop or worke-houſe of Vulcan and the Cyclops for the often and great thundring and lightning in thoſe parts.*

* *With the ſtithies.*

* *Layed upon it.*

‖ *Others of them.*

‖ *Making, as it were a muſicall harmony by the order of their ſtrokes upon the iron, to faſhion it on the ſtithy.*

* *With a payre of pincers holding faſt [the iron.]*

* *If it be lawfull to compare.*

‖ *With great.*

* *A love bred in [them] [viz. a naturall love]* * *Of having.*

* *Doth urge [viz. vehemently preſſe or charge]*

* *Of Cecropia. [viz. of the citie Athens, ſo called of Cecrops, builder and king of Athens, where is moſt excellent hony in abundance, for the flore of thyme neere unto it.*

‖ *Every one in her owne office.*

‖ *The ancient [elder bees] have the charge of the townes [viz. of the whole hives] committed to them.*

* *A care to the ancient.*

* *To fortifie.*

* *To faſhion [or frame them] Dedalian rooſes [viz. houſes built with admirable art.*

* *Dedalus like [viz. artificiall, like as if framed by Dedalus that moſt cunning workeman.*

* *But the leſſer [bees] betake themſelves [home] weary at late night, [viz. late in the evening.*

* *Full [in regard of or upon their] legs, &c. [viz. loaden with hony or wax made of juice ſucked out of thyme and other flowers.] ‖ They feed, or get their living or proviſion all abroad.*

Etna in the meane while groaning under the ſtithies that are placed thereon.

Thoſe among them, who weild the hammers, doe lift up their armes to ſmite in order, and ſo with their pinſers turne the iron holding it faſt.

Even ſo (to compare ſmall things with great.)

A naturall love of gathering & making hony, enforceth the little bees to ſtirre themſelves, and every bee in her own place.

p Thus ſtill going on in the former diſtribution of their works, he ſheweth that the elder bees have the charge of the whole hives committed to them.

To fence their hony combes, and to make them houſes in a moſt artificiall and exquiſite manner.

The yonger labour abroad in the fields, and returne home weary and loaden late at night.

How they ſeeke and travell for their proviſion every where both on the bloſſomes of crab-trees or ſallowes which we call palmes.

So upon saffron.
The linden trees.
The flower of the red Hyacinthus & all other sweet flowers.

¶ Here he still goeth along, and to declare by the way what a cõmunity they have in labouring and resting together, and so likewise in sleep and watching: That all of thẽ rest together, & all of them labor together, that there seems to be but one rest and one worke unto them all.

How in the morning they rush out of their gates all together to work, and so continue in labouring all the day till the evening admonish them to depart home.

And then returne, and so refresh their wearie limbs.

How at that time when they are got into the hive, there is made a great humming noyse by one of them about the hive, who by her sound commandeth all to take their rest.

So that after when they have all reposed themselves, there is a great silence among them, that no stirring or noyse is heard all the night.

Thus every one with

* *The service trees [or crab trees.]*

* *Greenish or grey sallowes, which we call palme trees, on which bees use to lie very much.*

‖ *Of Cassia, see before.*

* *Fat tilly.*

* *The Hyacinth of a blacke red colour, like iron: of the flower so called, or red purple lilly, see before Ecl. 3.*

* *Of workes to all, [viz. they all rest, from their labour together, and they all worke together.*

* *They rush forth of the gates early in the morning: delay [is] no where: againe, when as the evening starre hath admonished, the same [bees] depart at length.*

‖ *From seeking their provision.*

* *They seeke their roofes, [viz. they returne to their hives.*

* *Then doe they cure for [their] bodies.*

‖ *There is made a sound or noyse, [viz. by one of them flying about, by her humming, commanding all to take their rest.]*

‖ *Doe generally make a great noyse.*

* *Utmost parts [viz. outsides] and thresholds,*

* *Composed [viz. betaken themselves to rest.]*

‖ *There is no noyse [all] the night.*

* *Into [viz. for or through] the whole night.*

* *The owne sleepe [of every bee occupieth, &c. [viz. every bee refresheth their weary limbs by their sleepe.*

fed every where both [upon] *the crab tree blossomes and *gray sallowes, ‖ and Cassia and red saffron, and upon the *ranke linden trees, and also [upon] *the ironish coloured hyacynth.

¶ [There is] one rest *from worke to all [of them,] one labour [is] unto [them] all.

* In the morning they rush out of [their] gates: [there is] no stay; againe when as the evening admonisheth them to depart at length out of the fields ‖from feeding, then *goe they home; [and] *then doe they cherish [their] weary bodies.

‖ A sound is made, and they ‖ doe buz about the *bounds and entrances [of their hives,]

Afterwards when as they have *reposed themselves [to rest] in their chambers, ‖ there is silence * [all] the night, & *every ones owne sleepe

posed

poſſeſſeth [all their] * weary lims.

r || Nor yet indeed doe they * depart farre from [their] hives * if it be like to raine, * or truſt unto the ayre when * the Eaſt windes will ariſe.

But || they are watered * ſafely under the walls of the citie || round about.

* And they adventure but ſhort courſes; and oft times doe they take up little ſtones, as * floating boats [doe take up] balaſſe * in a rough water.

With theſe [ſame little ſtones] * they beare themſelves levell thorough the emptie * cloudy aire.

s You will wonder * that that ſame manner [of living] hath ſo pleaſed the bees, that they doe neither * give themſelves to ingendring; nor being || ſlothfull, doe let looſe their reſt and ſleepe doth recreate it ſelfe.

* *Wearied joints.*

|| *But they doe not depart or flye abroad farre.*

* *Goe backe longer from [their] ſtals, [viz. goe farre off from home.*

* *Raine hanging over, [viz. if there be any raine preſently toward.]*

* *Or doe they truſt the heaven, or skie. [viz. they dare not commit themſelves unto the aire to flie abroad.*

* *The Eaſterne winds approaching, or comming neare, [viz. when it will bee wind*

|| *They drinke or fetch water.*

* *Being ſafe.*

|| *On every ſide.*

* *And they trie [or aſſay] ſhort excurſions, [flights, walks or journeyes] [viz. to goe no further then they may get home before the ſtorme.]*

* *Vnſtable [or wavering] boates [or barges.] Saburra, is the laſtage or baliſſe wherewith ſhips are poyzed to make them goe upright, as groſſe ſand, gravell, or the like.*

* *The flood [viz. tide or ſurges, toſſing, and ſo putting the ſhip in danger.*

* *They peiſe themſelves, [viz. make themſelves weighty to goe ſteadily]*

* *Clouds or darke weather.*

* *That manner to have pleaſed, [viz. that that cuſtome hath ſo pleaſed, [or that they are delighted with ſuch a kind of procreation.]*

* *Delight in companying together for the cauſe of generation, [viz. take delight in ingendring.]*

|| *Idle or ſluggiſh, doe looſe, &c. or diſſolve, [viz. ſpend or weaken their bodies with luſt.*

r Here is repeated their foreknowledge of the weather, and what they doe therein. That if it be like to be rainy or windy, they will not flye farre from their hives.

But they will ſeeke water neare them round about.

And flie no further abroad then they may get home before the ſtorme.

Or if they be overtaken by the windes, they uſe to take up little ſtones to peize and carry themſelves even and ſteadily: like as floating boates doe take up baſſe, [viz. doe loade themſelves with ſand or gravell] in a rough water, to preſerve them ſafe, and to go the better; even ſo doe they take up theſe little ſtones to beare themſelves even through the empty aire.

s Next hereunto the Poet declareth the manner of the breeding of bees.

That they are not bred by ingendring, as moſt other living creatures are.

Or have any luſt.
Neither bring forth their yong with paine or inforcement.
But that they gather their yong ones with their mouthes, from ſweet flowers and herbes as they gather their hony.
And that henee they provide their king, make ſupply of their ſtockes, and eſtabliſh their kingdomes.
‡ In this place is repeated the painfulneſſe and diligence of theſe bees.
That they oft times weare their wings in earneſt flying amongſt ſtones and rocks, and oft die under their burdens.
The cauſe wherof is brought in by an Epiphonema; for that they have ſo great a love of flowers, and take ſuch glory in making hony.
‡‡ Here likewiſe is interpoſed the age of bees, and how long they live.
That they live but a ſmall time, not above ſeven yeares commonly, (which is much too, conſidering their induſtry,) yet their ſtocke (if they be well looked to) and ſo the proſperous ſtate and honour of

* Venus.
* Or do bring foorth [their] yong ones with [painfull] endeavour or enforcement, as moſt other creatures.
‖ Cluſe.
* Swarmes [viz. brood.
‖ Moulter.
* Suffice [viz. ſupply or chuſe a new king.]
* And their little Romanes [viz. yong to ſucceed in the place of the old.]
* Fa ſten againe or ſet up.
* [Common] halls.
‖ Hives or combes, made chiefly of wax.
* They have worne, [viz. rub'd or worne away.
* Erring farre away, [or ſtraying] in hard whetſtones [viz. rockes or cleſts, out of which whetſtones are made] amongſt which they lie.
* Have given up their ſoule, [viz. have dyed, or as we ſpeake of men, have yeelded up the ghoſt.]
‖ Loude.
* [Their] love of flowers [is] ſo great, and their glory [or pride] of making hony is [ſo great,] viz. they take ſuch a delight in it.
* Therefore albeit the terme of a narrow age receive them, [viz. although the age of bees be but ſhort.]
* For neither more then a ſeventh Summer is led of them.
‖ Their race and progenie doe not decay utterly.
‖ The ſtate or proſperity of them being carefully looked into, abides very long.

their bodies unto * luſt; * or bring foorth yong with pangs in birth.

But they doe ‖ gather [their] * yong ones with ‖ their mouth from flowers and ſweet herbes.

They [hence] * provide [their] king * and their yong progeny, and * eſtabliſh [their] * courts and [their] ‖ waxen kingdomes.

‡ Oft times alſo * they weare [their] wings by * wandring among hard rockes, and of their owne accord * yeeld up [their] lives under [their] ‖ burden.

* They have ſo great a love of flowers, and [ſuch a] glory of making honey.

‡‡ * Therefore although the compaſſe of a ſmall age entertaines them, (* for they doe not live above ſeven yeares,)

Yet [‖ their] ſtocke remaines immortall; and ‖ the fortune of [their] houſe

houſe * abides for many yeares; ‖ and the grand-ſires of their grandfathers are numbred [amongſt them.]

x Moreover ‖ Egypt and great Lydia, * or the Parthian, ‖ the Mede, [* or] Indian doe not ſo ‖ obſerve [their] king, [as bees do theirs.]

‖ The king being ſafe, * the ſame minde [is] in them all.

* [But he] being loſt, they breake their faith, and they themſelves ſpoile [their] hony made up [in their cels] * burſt the frames of [their] hony combes.

‖ He [is] * the protector of [their] workes; * him they admire, and all of them ſtand about him * with great humming noiſe, and guard [him] ‖ thicke.

And oft times ‖ they lift [him] up with their ſhoulders, and * hazzard [their] bodies in warre [for

* *Stands by many yeares.*

‖ *A man may number their progeny for many deſcents*

‖ *The people of Egypt and of Lydia.*

* *Nor the people of the Parthians or* ‖ *the Medes, [viz. the people of Media.*

* *[Or] Hydaſpes [the river of India]*

‖ *Reverence and carefully preſerve.*

‖ *So long as their king bee is ſafe.*

* *One mind is to all, [viz. they are all of one minde]*

* *[But their king] being loſt, they have broken their fidelity, and they themſelves have ſtaked aſunder their hony built up [viz. layed or bourded up in the hony comy combes.]*

* *And have looſed [or diſſolved] the wattles of [their] hony combes: and ſo having deſtroyed all, they flie away.*

‖ *The king bee.*

* *The keeper [or preſerver.]*

* *They admire him, or wonder at him with reverence.*

* *With a thicke humming noyſe.*

‖ *Being thicke about him.*

‖ *They beare him on their ſhoulders.*

* *Object their bodies in warre [betweene his body and the danger] viz. when they skirmiſh with other bees.*

their houſes remain almoſt immortall [viz. for many yeares [that the owners of them may reckon the grandfathers and great grandſires of them.

x Vnto the natures of the bees, the Poet addeth here their obſervance and honor towards their kings: which hee illuſtrates by compariſons from ſome diſſimilitudes & ſundry effects. The diſſimilitudes are theſe: that neither the Egyptians, Lydians, Parthians, Medes nor Indians are ſo obſervant and carefull for their king, as the bees are for theirs.

For that their king being ſafe, all is in peace amongſt them.

But if he be loſt, they break their faith, ſpoil their hony, & all their own work which they have made.

As he is the protector of their works, ſo they admire him with all reverence, guarding him thicke round about.

They oft lift him up & carry him on their ſholders, putting their bodies betweene him and all dangers chearefully enduring wounds, and readily adventuring their lives for his cauſe.

[for him,] and doe desire
‖ a glorious death by
wounds [sustained for
his sake.]

‖ *A faire death.*

y Hence the Poet sheweth, that by these observations of their goverment, and these fermer signes of their wisedome, some have thought that bees have reason and some part of divine underding.

For that God is in all things, going thorough all, both earth, and seas, and heaven.

And so every creature to fetch their life from him, and so from heaven.

Yea that all things dying, surrender up their lives backe againe thither.

And that the spirits of all things that are diffolved, do flie unto the starres, every one

y * Some by these signes, and following these examples, have said that there is a part of the divine understanding and * also heavenly spirits in bees: for why [they say] * that God goeth thorow all, both lands and * coasts of the sea, and the high heaven.

Hereupon [they have affirmed] [both] * the small [and] great cattell, men, and every kind * of wilde beast,

[Yea] * every one that is borne, to fetch [his] life ‖ [from hence,]

*Know this [that they have said] ‖ all things] to be restored hither * finally, and being ‖ resolved, * to be surrendred again; * and that there is no place for death, * but that all things [so diffolved] doe

* *Certaine men have said by these signes, and following these examples, there to be a part of the divine minde and ainie breaths in bees.*

* *Draughts from the firmament [or divine draughts] viz. such spirits as they draw from heaven.*

* *God to goe through all, [viz. that God is a spirit, and is in all the elements, and everywhere, as the Poet said before, Iovis omnia plena.*

* *Tracts.*

* *The lesser cattell, beards [or droves of beasts.]*

* *Of wild beasts.*

* *Every [man] being borne to fetch [or get] to himselfe [his] thinne lives, [viz. life or vitall spirits]*

‖ *From God.*

* *To wit.*

‖ *That all things are restored.*

* *Afterwards [or in the end.]*

‖ *Dissolved by a separation of the soule from the body.*

* *To be restored [hither] viz. into the heavens, or to God.*

* *Neither [any] place to be for death.*

* *But [all things] to flie alive into the number of a signe in heaven, [viz. into their owne fatall starre, from which they came,]*

doe flie alive into the number of the ſtarres, * and [ſo] ſucceed [by courſe] in the high heaven.

z If at any time you will * empty their *Al.* ſtately ſeate, * and the hony which they have preſerved in [their] treaſuries: * firſt ſpurt upon them [ſome] draughts of ‖ water warmed in your mouth, and hold before you in [your] hand * ſmokes following one another.

‖ They gather [their] * great increaſe twiſe [in the yeare,] * they have two times of harveſt:

‖ * So ſoone as ‖ Taygete hath ſhewed her honeſt face unto the earth,

And Pleias * hath puſhed backe with [her] foote * the ſcorned waves of the Ocean ſea;

‖ Or when as the ſame Pleias

* *To ſucceed to the high heaven, [viz. to ſucceed or follow againe in their place in heaven, whence they came.*

* *Vndaube, or uncover, [viz. to the end to take forth the hony combes, [or if you will take forth of the hives.*

Al. Narrow.

* *And the hony kept in their treaſures.*

* *Sprinkling before draughts of water, warme [theſe draughts] with [your] mouth, or make warme with [your] mouth draughts of water ſprinkled [on them,] [either] ſparſus for ſpargens, or ſparſos.*

‖ *Water ſprinkled on them will cauſe them to keepe in for feare of raine, and ſmoke will caſt them into a ſwoone till you have forth the hony.*

* *Fumes of ſwampe, or galbanum, or the like.*

‖ *The bees fill their hives twiſe in the yeare, or the husbandman gathers the increaſe of the bees, viz. of hony and wax twiſe, &c.*

* *Heavie [or loaden with increaſe.]*

* *There are two times of harveſt, that is, of gathering their hony, viz. in the ſpring and in the harveſt, i.e. twiſe in the yeare.*

‖ *Firſt when.*

* *Together.*

‖ *Taygete and Pleias are two of the ſeven ſtarres called Pleiades. By this ſpeech following is meant, that the hony is to be gathered twiſe in the yeare, viz. at the riſing and ſetting of the ſeven ſtarres.*

* *Hath thruſt backe.*

* *The deſpiſed rivers of the Ocean ſea with [her] foote, [viz. at the riſing of the ſeven ſtarres.*

‖ *And alſo when the ſame, &c [viz. at the ſetting of the ſeven ſtarres.*

to his own fatall ſtar: and after return from heaven into new bodies as need is, & thus keep a continuall ſucceſſion both in heaven and earth.

z And from hence he proceedeth to an eighth precept, concerning the time of emptying their hives.

That when the owners of them will take ſome of their hony forth, they firſt ſpurt upon them ſome draughts of water out of their mouthes, as if it rained, to cauſe the to keepe within their hives, & ſmoke them with ſwampes, to caſt them for the preſent into a kind of ſwoon. This they doe twiſe in the year, viz. in the Spring & in the harveſt, which two times are deſcribed by the riſing and ſetting of the ſeven ſtarres.

The firſt when the ſeven ſtars called Pleiades riſe in the evening: which ſtars are ſet out by the names of two of them, Taygete and Pleias.

The ſecond time is at the ſetting of the ſeven ſtars, viz. when they goe down at the

 ariſing of Piſces over againſt them.

a Hitherto the Poet hath set out the nature of bees, by their causes, workes, subjects, adjuncts: now he commeth to the evils and dangers belonging to them.

As first, that they will be angry without measure, and being hurt, they will bite and sting.

And with their biting will breathe in a kinde of poyson into the place bitten; and will also fasten their stings so deepe, that commonly they leave them behind them, & their lives withall.

A second evill, is their poverty, thorough the lack of hony in the winter time, and by reason of robbers, against which he teacheth the remedy: That if you feare a hard Winter, & have pitty on your bees, & care to preserve thē:

That you persume their hives with the smoke of thyme, and also pare away all the empty wax.

And then he gives reasons why he would have that wax so taken away.

Because that otherwise there will newts breed or get into it,

* *Flying from the signe of the waterish fish,* [*viz. because at the setting of the seven Starres, Piscis visith over against them.*

‖ *Sets seeming to descend into the Ocean Sea, and so more sorrowfull, or more sad by reason of the winter showers which then begin.*

* *Anger is to them,* [*viz. to the bees.*]

* *They inspire poyson into the bitings,* [*viz. they send poyson into the places which they bite, or they poyson the place bitten.*

‖ *Short stings which can hardly be seene to be plucked forth.*

* *Darts.*

* *And putting* [*their*] *lives in the wound,* [*viz. leaving of their stings in the wound, and then they die presently after, because with the sting, if they lose it, they lose some of their entrals.*

‖ *Hard, because the bees get nothing that time but onely spend.*

‖ *For,* [*the time*] *to come,* [*viz. lest the bees die through lacke of food, or being discouraged flie away.*

* *Minds or stomacks.*

* *And shall have pittie of* [*their*] *broken matters.*

a *But who can doubt.*

* *To smoke* [*their hives*] *with the Juice of thime, with which the bees are much refreshed.*

* *Cut or take away the empty wax.*

‖ *The waxe that hath no hony in it.*

* *Emptie* [*viz. voyde, superfluous, unprofitable.*

* *Stellio is taken for the lizard, or a beast like the lizard, having spots in the necke like starres.*

* *Unknowne* [*viz. not perceived.*]

* *Eates unto* [*or into.*]

* *Places to lie in* [*or nests*] *are heaped up to moulbes* [*or by moulbes*] *viz.* [Pleias] *shunning the signe of waterish Piscis,

‖ Goeth downe more sad from heaven into the Winter waters.

a * The bees have anger above measure: and being hurt * they breathe in poyson with their biting, and also leave ‖ blind *stings, having fastned them in the veines: *yea and lay downe [their] lives in the [verie] wound.

But if you feare ‖ a hard Winter, and will spare [‖ for [the time] to come:

And shall have pittie of [their] bruised *hearts *and [their] decayed estates:

*Who then would doubt *to perfume [their hives] with thyme, and *pare away the ‖ *empty wax? for oft times *the newt * not knowne of, *eates away the hony combes, [and] * beds are

[are] made for moathes which flie the light:

And also the Droane sitting * scotfree || at others meat,

Or else * the cruell hornet * thrusts in himselfe with [his] unequall weapons:

Or [that] * direfull kind * of moath, or [finally] || the spider * odious to *Minerva*, * hangs [her] nets loose * in the entrances [of the hives.]

* The emptier the bees shall be, * so much the more * eagerly all of them * wil bestirre [themselves] to repaire || the ruines * of [their] decayed stocke.

And * will fill up [their] * hatches, and || * weave [their] barnes with flowers.

b But if [their] bodies || shall languish * by [some] sore disease, (because life hath brought [even] our * misfortunes

moathes get into the hives and consume all, or beetles.

* Free, [viz. idle, or partaker of no] office or worke with the other bees.

|| Living (as we speake) at another mans trencher, [viz. on the labours of the little bees] * intermixeth himselfe.

* The sharpe [or stinging] hornet, so called because nine of them (as is said) will kill a man.

* Hath intermixed himselfe with unequall weapons, [viz. with his sting far bigger then the stings of the bees.

* Vengible [or cruell.]

* Of wonne breeding in hives.

|| The spider is said to be envied of Minerva, because being a girle of Lydia, she durst challenge Minerva in spinning, and so was changed by her into a spider.

* Envied.

* Hath hanged her loose [or wide] nets, [viz. her webs wherein the bees are hanged.]

* In the doores or gates.

* By how much the bees shall be more exhausted, [viz. drawne emptie of hony or more empted.]

* By so much.

* Sharply or fiercely.

* will apply [themselves] to amend,

|| The losses or dammages.

* Of their kind, being fliden, [viz. spent or wasted.]

* Will fill together.

* Foros, hatches, [a metaphor borrowed of marriners, who loade their ships with merchandize by the hatches.

|| And make up their combes with wax and like matter gathered from flowers.

* Make like weavers worke.

|| Shall pine away.

* With a sad, or sorrowfull disease.

* Chances.

which will eat away the hony combes.

And likewise mothes,

And also idle drones will get into it, which will consume the provision of the litle bees.

Or hornets with their cruell stings.

And finally spiders will bee bred there, which will weave and spred their nets loose in the mouthes of the hives, to hang the bees as they enter in.

Lastly, he addes this reason for the cleane taking away of all the emptie wax. Because the emptier the hives shall be, the more eagerly will the bees bestirre themselves to repaire their decayes, and to fill up their empty roomes.

b Then followeth a third annoyance or evill of bees, which is by disease, for that they use to be diseased as well as other cattell.

Whereof he giveth six signes, viz. whereby to know that they are sicke.

As first, that they will be then of a bad dustie colour.

Secondly, they will be of an ugly leannes.

Thirdly, by their carying out of dead bees.

Fourthly, their hanging together clunged by their feet, at the mouth of their hives.

Fiftly, their lingring in their hives, and sloth, through famishment or cold.

Sixtly, by their heavie noyse, humming in a trailing manner, as of drawing their breath.

Which last signe is illustrated by three similitudes: That their noyse is then as the noyse of the South-wind in the woods.

Or as of the sea being troubled with her rebounding waves.

* *You may know now by signes not doubtfull* [*viz. certaine or manifest.*]

‖ *So soone as they are sicke, they are straightway of another colour,* [*viz. a bad colour.*]

‖ *In them,* [*or the sicke bees are of another colour.*

* *Horrible* [*viz. ill-savoured.*]

‖ *Marre* [*their*]

* *Countenance, or visage.*

* *Then they carry forth out of* [*their*] *rooses* [*or houses*] *the bodies of* [*the bees*] *wanting light, and leade sad* [*or sorrowfull*] *funerals or burialls.*

* *Or they doe hang, knit together by* [*their*] *feet at the thresholds of their hives.*

‖ *Clustered, or wrapped, or tangled together.*

‖ *All of them linger* [*or loyter.*]

‖ *In their hives,* [*as if it were shut up.*]

* *Famine or hunger.*

* *Through cold contracted or drawne upon them.*

‖ *Drawing out their noyse weakely,* [*or oft drawing their breath, as in them that are ready to dye, or more broken.*

‖ *The South wind being cold or coole,* [*viz. because it is cold, as all other winds in their owne nature.*

‖ *Doth make a low noyse in the woods.*

* *With* [*her*] *waves* [*or surges*] *flowing backe againe.*

unto bees.)

(Which thing * you may presently know by undoubted signes.)

‖ There is forthwith another colour ‖ to them when they are sicke: an *ugly leanneſſe doth ‖ deforme [their] * looke: *then carry they foorth the bodies of the dead out of [their] hives, and make dolefull funerals.

*Or they hang at the entries of [their] hives ‖ clung by [their] feet.

Or elſe ‖ they all abide lingring within ‖ in their houſes ſhut, both ſluggiſh thorough * famiſhment, and ſloathfull * by cold which they have caught.

Then [their] ſound is heard more heavie, and they hum ‖ trailingly.

As ſometimes ‖ the cold South wind ‖ doth ſound in th'woods:

[Or] as the troubled ſea doth make a noyſe *with [her] rebounding waves:

And

[And] as the * vehement fire ſounds hollowly *in fornaces ſhut up.

c Here now * I will adviſe [you] to make ſweet ſmels with the burning of Galbanum.

And [I would counſell you] * || heartning them of your owne accord, * & recalling them being * faint, * unto [their] acquainted food, to bring in [for them into their hives] hony *in troughes of reed.

*It ſhall likewiſe doe them good to mingle herewith bruiſed gals & drie roſes, or * new wine ||boyled * thicke with good ſtore of fire, *or bunches of raiſins of the Sunne || of the Pſithian vine.

And thyme *|| of Athens and ſtrong ſmelling *centaury.

There is alſo a flower ||in the medowes, || wherunto the husbandmen have

* *Fierce [or ſcorching] fire burnet, making a hollow ſound.*

* *The fornaces or ovens being ſhut up.*

* *I will perſwade [or counſell you] to burne odours of Galbanum [which is a kind of gum iſſuing out of a certaine herbe in the Summer time] viz. to ſmoke and perfume their hives with Galbanum.]*

* *Exhorting [viz encouraging them [that is.]*

|| *To hearten and revive your bees by feeding them with hony.*

* *And calling them.*

* *Weary or weake.*

* *Vnto their knowne nouriſhment or ſuſtenance, [viz. to encourage them to labour againe.*

* *In reeden chanels or pipes.*

* *It ſhall profit [them,] alſo to mingle [with the hony] the bruiſed taſte of gals, [viz. the decoction of gals.*

* *New wine boyled to the halfe.*

|| *Boyled till it be very thicke, or ſod to a third part.*

* *Fat with much fire.*

* *Or bunches of grapes layed open [or dryed well in the Sunne] gathered from the Pſithian vine.*

|| *Of the beſt vine or grape, [viz. to make another decoction.]*

* *Of Cenropia.*

|| *And a decoction made of thyme and centaury.*

* *Of this herbe are two kindes, the great and the ſmall. The Phyſitians thinke the greater to be here underſtood.*

|| *In medow grounds.*

|| *Which the husbandmen call Amellus, [as ſome thinke, of Mella a river in France, neare unto which much of it groweth, [or rather a river of Lucania, as followeth after.*

Or finally like a vehement fire ſounding hollowly in cloſe fornaces.

c Whereunto he adjoyneth 9 remedies.

As firſt, to perfume or ſmoake their hives with ſweet ſmels, as by burning Galbanum, or the like.

Secondly, to hearten them, by laying hony in troughs of reed for them to feed upon, in the hives mouth, or before the hives.

Thirdly, to mingle with the hony the decoctiō of bruiſed gals.

Fourthly, to mixe therewith drie roſes.

Fifthly, or to mingle with it new wine boyled thicke in ſtead of the former.

Sixtly, to lay them bunches of raiſins of the Sunne of the beſt vines for the bees to ſuck upon, or to make thē decoctions thereof.

Seventhly, decoctions made with thyme.

Eighthly, decoction of centaury.

The ninth & laſt by the decoction of the flower called Amello, which herbe the Poet deſcribeth at large by ſundry circūſtances: As firſt, that it groweth in medowes.

Secondly, that the husbandmen call it Amellus.

Thirdly, that it is an herbe easie to bee found of them that seeke it.

In that first it sends forth many branches out of one roote.

And secondly, for that the flower is of a golden colour, the leaves of a golden hue, somewhat like a black violet spred very thick round about.

Thirdly, that the altars of their Gods were wont to be deckt with garlands made thereof.

Fourthly, it is set out by the taste, that it is sharpe in the mouth.

Fiftly, by the place more particularly where shepheards use to gather it, viz in valleyes wont to bee mowne, and specially neare unto the river Mella, where it groweth plentifully.

Laftly, he teacheth the manner of the decoction of it, to wit, by boyling the rootes thereof in the most odoriferous wine, and then to set it as meat for the weake bees in full troughes in the entry of their hives.

have given the name Amellus, an herbe *easie [to be found] of them that seeke [it.]

* For it sends up * a mighty bush out of one *Al.* turfe.

[The flower] it selfe is of a colour like gold; ‖ * but a purple hue [as] of a blacke violet ‖ shines somewhat in the leaves, * which are spread very thicke round about.

The altars of the Gods [*are] oft times deckt with * garlands made [thereof.]

The taste [of it] is sharpe in the mouth: shepheards doe gather it * in valleys used to bee mowne, and neare unto the crooked * streames of * Mella.

Boyle the rootes hereof * in odoriferous * wine,

And set [the same as] meate [unto the bees] in full *troughes * at the entrie [of the hives.]

* *Easie to [men] seeking [it.]*

* *For it lifts up [or shootes out.]*

* *A huge wood [viz. great store of stalks] and leaves, or many branches out of one stalke or roote.*

Al. Stocke.

‖ *But the leaves are of a purple colour, somewhat like a blacke violet.*

* *But a purple colour.*

‖ *Shines somewhat duskishly.*

* *Which [leaves] are powred out very many round about, [viz. which grow very thicke about.*

* *Are oft adorned.*

* *Collars or chaynes [viz. garlands] knit [or tyed together with a thread.]*

* *In mowne valleyes [viz. where no woods grow, or in meadowes before they be mowne.]*

* *Floods of Mella.*

* *Mella (as was said) is thought to be a river of France, or rather of Lucania, which is nearer unto Naples, where Virgil writ this worke, as Meyen judgeth.*

* *In wine smelling sweet [or mixed with spices smelling sweet.]*

* *Bacchus.*

* *Wicker baskets or pannniers [or other vessels, as treyes, pipes or the like.]*

* *In the doores.*

d But if all * the brood shall faile any man of a sudden,

* That he shall not have [some left] whereof the stocke of a new race may be supplyed,

[It is] time ‖ to lay open also ‖ the memorable inventions of [‖ *Aristæus*] the Arcadian master, * how corrupt blood hath oft times brought forth bees * in bullockes newly killed. I will dispatch * the whole report [thereof,] * rehearsing it at large from the first beginning.

For all the region [from that part] where * the fortunate people of Canopus built by *Alexander*, * bordereth upon [the river] Nilus, overflowing as a standing pond with his streames powred out, * and is carryed about, his grounds in painted boates,

And

* *The issue or stocke, &c.* [*viz. if any mans bees shall die wholly.*

* *Neither shall he have from whence the kind of a new stocke* [*or brood*] *may be recalled.*

‖ *To shew in like manner.*

‖ *The device of Aristæus with remembring.*

‖ *Aristæus is said to have beene king of Arcadia, and the first finder out of this invention of repairing bees decayed, and sundry other concerning bees.*

* *By what meanes foule* [*or uncleane, or not pure*] *blood.*

* *Bullocks being new killed.*

* *All the same of it.*

* *Repeating* [*viz. fetching it*] *more deepely from the first originall.*

* *The fortunate nation* [*viz. the wealthy people*] *of Canopus Pelleus, a citie of Egypt neare Alexandria, which Canopus, Alexander the great built, and is called Pelleus, because Alexander who built it, was borne in Pella. vid. Mein.*

* *Dwelleth neare unto Nilus standing as a pond* [*his*] *streame being powred out* [*or let out.*]

* *And* [*the people*] *is carried about their countries* [*or fields*] *in painted brigandines, or galliots,* [*viz. for all the time that the country is overflowed by Nilus, which is for almost foure-score dayes, beginning at the rising of the dog-starre, watering and fatting all their grounds. vid Mein. & Ram.*

d After all this, now towards the end of the work, he sheweth the manner of the restoring and repairing of bees againe, if all the whole brood shall faile, viz. by the putrified blood of a beast.

To which purpose he brings in a long fabulous story concerning the memorable invention of Aristæus a king of Arcadia, in finding out this device of restoring bees by the blood of a bullocke newly killed.

Where he first useth a short exordium to a very long narration: That he will dispatch the whole report hereof, rehearsing it at large from the first beginning.

Then he enters into the narration, first by describing the place where this was first invented, viz. Canopus Pelleus in Egypt, neare the mouthes of Nilus, where the bees being utterly lost by the overflowings of Nilus, were repaired by this device.

Ramus and *Fricsbline* doe take it that Alexandria built by *Alexander*, is here meant, being neare unto Canopus a little Iland, by one of the seven mouthes of Nilus. Which overflowings of Nilus are thus set out: That they make that part of Egypt neare thereto, for the time of the overflowing, like a standing pond. So that the people there are for that time faine to be caried about their grounds and country in boates.

And secondly the place is more particularly set out to be; where Nilus turning downeward from Ethiopia, washeth upon the countries neare unto the warlike Persian.

And where by the mud which it leaves behind it, it makes Egypt fruitfull.

And so rushing downward, divides it selfe into seven divers mouthes, whereby it is emptied into the sea.

Even all that region upon the occasion of this experiment, relies upon this art for the repairing of their bees.

e And so he proceeds unto a full description of this art it selfe. First for the place where this feat may bee wrought. That there must be a place made streight of purpose with wals.

And covered close with narrow roofe tiles.

Which place must have foure windowes, whereby to let in the light aslope downeward from the foure winds.

Secondly, for the matter, that there must be a bullocke of two yeares old, taken for this purpose.

‖ *And whence.*

* *Bending downeward, wel nigh from, &c.*

‖ *The Ethiopians, not the East Indians. See hereof Mein and Ramus.*

* *Vrgeth* [*or presseth on, or troubleth neare unto, or troubleth*]

* *The neare places of Persia,* [*viz. the places not farre off from Persia.*]

* *Wearing a quiver,* [*viz. loving archerie.*]

* *And makes fruitfull Egypt being greene,* [*viz. more greene then other countries through this overflowing of Nilus.*

‖ *With the blacke mud which it leaveth behind it when it hath overflowne.*

‖ *Divides it selfe into seven divers mouthes, whereby it is emptied into the sea.*

* *Doth lay her safety,* [*viz. for the preserving of her bees in this art of the repairing of them.*

‖ *Sure experience of this skill or practise of repairing bees.*

* *First a very little place.*

‖ *Roome.*

* *Drawne together* [*or made streight or narrow*] *for the same uses.*

* *They presse this place,* [*viz. they make it close*] *with a roofe tile of a narrow roofe.*

* *They adde.*

* *When an oblique* [*viz. thwart or slope*] *light,* [*that is, not full outright but descending downewards.*

* *Then a calfe now crooking his hornes in his two yeare old forehead is sought for this purpose.*

‖ And where [the same] river * turning downeward all along from ‖ the [swartie] coloured Indians, * washeth upon * the countries neare unto the Persian * armed with bowes & arrowes, * and maketh greene Egypt fruitfull ‖ with his blacke sand: and rushing downe ‖ doth run abroad into seven divers mouthes.

[Even all that region] * doth repose her certaine ‖ safetie in this art.

e * First of all a little ‖ place and * streightned for that same use is chosen out. * This they make close with narrow roofe tiles and with strait wals. And * they make foure windowes * with the light let in aslope from the foure winds.

* Then a bullocke of two yeres old, beginning now to bend his hornes is sought.

‖ *His

‖ His * two nosthrils and the breath of his mouth are stopt, although he struggle exceedingly, and [his] * fleshy parts * being bruised * throughout his whole hide * are all dissolved whilst he is killed with bangs.

So they do leave him * lying ‖ in the inclosed place,* and lay peeces of boughes underneath his ribs, [and also] thyme and *Al.* greene ‖ Cassia.

* This feate is done when as the West winds doe first begin to move the waters;

Before the * medow grounds be red with new colours, [and] ‖ before that the chattering swallow hangeth up her neast in the rafters [of the house.]

f ‖ In the meane time ‖ [his] moysture being made warme in [his] tender bones waxeth hote; and living creatures to be

‖ *They stop his nosthrils and his breath, though he struggle much, and kill him with bruising his flesh throughout his whole hide.*

* *The double nosthrils, [viz. both the nosthrils] are stopped] and the breath of the mouth stopped to this [bullocke] striving against it [or struggling] much.*

* *Bowels [viz. all his inward parts.]*

* *Beaten.*

* *Throughout his hide being whole, [viz. remaining whole.]*

* *Are unloosed [to him,] being killed with strokes or blowes.*

* *Put.*

‖ *In the place shut up.*

* *And put under his ribs branchie fragments [viz. peeces of branches or boughes of trees.]*

Al. *Fresh*, recentes, *[viz. newly gathered.]*

‖ *Of Cassia set before.*

* *This thing is done [or effected,] the West windes first driving forward, [viz. thawing or stirring] the waves, [that is, in the first beginning of the Spring.*

* *Medowes.*

‖ *Before the comming, or at least before the building of the swallow.*

‖ *In the meane while.*

‖ *The blood being warmed in the bones all bruised, [viz. by the meanes of the time and place.*

Which bullock must be strangled by stopping his nosthrils and mouth.

And all his flesh within his hide must be bruised with blows and bangs.

Multa pro multum.

Thirdly, that he must be left lying in the place so inclosed with peeces of greene boughes & also store of thyme and casia, newly gathered underneath him.

Fourthly, it is described by the time when it is to be done, viz. in the beginning of the Spring; which is set out by sondry other circumstances, as first, when the West wind begins to blow.

Secondly, before the medow grounds be decked with flowers.

Thirdly, before the building of the swallow.

f After, followeth the event hereof, that the moysture of the bullock thus waxing hot and putrifying, by the meanes aforesaid, living creatures will appeare in a marvellous multitude and manner, without feet at first like little wormes.

By and by they will flicker as with wings.

After receiving more liveliness from the thinne aire,

They burst out of the hide abundantly; which bursting out of them in such an admirable number, is illustrated by by two similitudes:

That they powre out as thicke as drops of raine out of the clouds in a great Summer shower:

Or as the shafts are sent out of the bowes when the Parthians give the first onset in battell.

g Here the Poet to procure more attention to that which followeth, turnes his speech unto the Muses, and invocates them to helpe him in finding out and relating this great matter; what God invented this skill.

From whence this new experiēce came.

Then he proceeds to his long narration concerning *Aristeus*, and the recovery of his bees. How hee went unto his mothet *Cyrene* a Nymph for advice, who sent him to *Proteus* a God of the sea, of whom he learned this art. Where first he describes *Aristeus* by his calling, that he was a shepheard, viz a great master of husbandry, chiefely of bees; and secondly by his countrey, Tempe, these pleasant fields of Thessaly, neare the river Peneis; and thirdly, in that he having lost his bees by sickness and by famishment, did quite forsake that his pleasant countrey.

‖ *In wonderfull sorts.*

* *Manners.*

* *Cut short* [*viz. as it were maimed and imperfect*] *of their feet like little wormes.*

* *And by and by making a noise, as it were, with fins, or wings.*

* *Pens or fethers, Al. with fins.*

* *Are mixed.*

* *And catch in thin aire,* [*viz. gather vitall spirits or life.*

‖ *A vehement shower powred out of the clouds in the summer time.*

‖ *Arrowes,* * [*are sent out.*]

* *The sinew,* [*viz. the bow-string which was wont to be made of sinues*] *driving* [*them.*]

* *If at any time* [*viz. whensoever*] *the light Parthians enter their first battles,* [*conflicts or skirmishes with their enemies.*]

‖ *Oh ye daughters of Iupiter, who remember all things.*

‖ *Hath invented or found out.*

‖ *Found out this skill or cunning.*

* *Art.*

‖ *Upon what occasion.*

‖ *Practise or triall.*

‖ *The great husband Aristeus being skilfull about cattell, trees and bees, as followeth after.*

* *Flying from.*

* *The Peneian Tempe,* [*viz. Tempe neare the river Peneus in Thessaly, running betweene Ossa and Olympus.*

be seene ‖ in marvellous *manner,

* Lacking [their] feet at first, * and straightway flickering [as] with *wings,

* Are mingled together, * and take in thinne aire more and more, untill they have burst [out of the hide] even as a ‖ shower powred out of Summer cloudes, or as the ‖ shafts * out of the bow,

* If at any time the Parthians light of foot do give the first onset.

g ‖ Oh [yee] Muses, [tell me] what God [‖ hath beaten out] this [art,] who hath ‖ beat out this * skill for us.

‖ From whence this new ‖ experience of men hath taken her beginning.

The ‖ sheepheard *Aristæus* * forsaking quite * the pleasant fields of ‖ Thessaly named Tempe neare the river Peneus, having

*Having loſt [his] bees (as the report goeth) by ‖ſickneſs and by ‖famiſhment,

Stood * penſive at the ſacred head of the * utmoſt part of [this] river,

Complaining * much, and ſpeaking to * [his] mother in his ſort:

Mother *Cyrene*, * mother [mine,] *who dwelleſt in * the deepeſt bottomes ‖ of this ſame ‖ gulfe; why haſt thou * bred me [comming] of the noble linage of the Gods, (if ſo be that ‖ *Thymbræus Apollo* be my father as thou ſayeſt,) * [to be] hated of the heavenly deſtinies? or whither [is] ‖ thy love of us ‖ driven * from thee? why didſt thou bid me ‖ t' hope for heaven?

* Loe alſo I doe leave (although * thou be my mother) this very honour of [my] mortall life, which [my] * carefull kee-

* [*His*] *bees being loſt (as the ſame* [*is*] *by, &c.* [*or when his bees were loſt.*]

‖ *Diſeaſes comming of famiſhment.* Hyſteron proteron.

‖ *Hunger.*

* *Sad.*

* *Vtmoſt river,* [*viz. at the fountain of Peneus.*

* *Many things.*

* [*His*] *parent in this voyce* [*or ſpeech*]

* [*My*] *mother.*

* *Which holdeſt,* [*viz. inhabiteſt.*]

* *The loweſt bottomes or places of, &c.*

‖ *Cyrene was thought to dwell in a cave of Pindus, whence Peneus ſprings, there to be worſhipped as a Nymph or Goddeſſe.*

‖ *River.*

* *Begotten me being odious to the fates.*

‖ *Apollo was called Thymbræus, either of Thymbra a towne of Phrygia, where was great ſtore of the herbe Thymbra, viz. Savorie; or of Thymber a river of Troas, neare which Appollo had a Temple.*

* *Being odious to the fates,* [*that I ſhould live envied or odious to the Gods.*]

‖ *The love wherewith thou waſt wont to love us.*

‖ *Departed.*

* *To thee.*

‖ *To hope to be received into the number of the Gods.*

* *Behold or ſee alſo.*

* *Thee being* [*my*] *mother.*

* *With carefulneſſe.*

And went to the head of the river Peneis; where ſtanding very penſive at that ſacred fountaine, hee makes a grievous complaint unto his mother *Cyrene.*

Speaking in this manner as followeth, or in the words of the Poet.

Mother *Cyrene*, &c.

Where firſt he cals his mother by her name; and ſecondly deſcribes her by her habitation, that ſhee dwelt in the deepeſt bottomes of that river.

Secondly, he aggravates his complaint by the wrong which ſhee had done him; that ſhe had bred him, and that of the noble linage of the God, (if *Apollo* was his father, as ſhe ſaid) yet to live envied of the Gods or fates.

And ſo expoſtulates with her, asking what is become of her love towards him, and why ſhe had put him in hope to be received into the number of the Gods, or to live that heavenly life, ſeeing he could not be permitted the honour of this mortall life, which he had attained by his owne wiſedome, induſtry and experience in his carefull ordering both of cattell and fruits.

And after he wisheth her, if she envied his prosperous estate, that she should then destroy all the fruits and hopes of his labours, as if plucking them up with her own hands.

That she would consume with fire all his cattell, corne, & store.

Yea that she would burne up his plants, and destroy his vines, if she was weary of his praise.

b The Poet having thus described *Aristeus* and his complaint, descends to the Nymph *Cyrene*, the mother of *Aristeus*, & her answer: wherein first he sheweth how she perceived a dolefull voyce, and then describes her both by the place where shee was, viz. in her bedchamber, under the deepe river Peneus; and also by her attendants, the Nymphes round about her. Which Nymphs are again set out by their worke, that they toossed Milesian wooll of a deep glassie colour; and by their names, to wit, *Drymo*, *Xantho*, *Ligea*, *Phiodoce*: and these likewise commended by their

* *Had beaten out to me,* [*viz. had invented or provided for me,*] *trying all things.*

‖ *My fruitfull trees,* [*viz. destroy all the fruits and hopes of my labours.*

‖ *Set fire upon my stalls of cattell, or rooms of store,* [*viz. burne up all my cattell and store.*]

* *Kill* [*viz waste*] [*my*] *harvests, or graine.*

* *Move* [*thy*] *strong twibill, axe, or vinehooke unto my vines.*

* *If so great tediousnesse* [*or wearinesse*] *of my prayse have taken thee,* [*viz. taken hold upon thee,*] *or if it irke thee of my praise.*

‖ *A dolefull noyse,* [*viz. the complaint of her sonne Aristeus.*

* *The Nymphes* [*standing*] *about her.*

‖ *Carryed.*

* *Milesian fleeces* [*viz. of the citie Miletum*]

* *Counterfeited.*

* *With a full colour of glasse.*

Al. *A Saturan colour, of Saturnum a city neare Tarent, where such colours were much dyed.*

* *For the reason of these names, see Ramus Com. on this place.*

* *Being rowed out* [*or spred*] *in regard of* [*her*] *bright haire* [*or locks*] *by* [*or about*] *their white neckes.*

‖ *Gay, or gallant.*

keeping both of fruits and cattell, * had beaten out to me, making tryall of all things.

But goe to, and thou thy selfe plucke up ‖ my happy woods with [thine owne] hand.

‖ Bring mischievous fire to my stals [of cattell] and * destroy my corne.

Burne up [my] plants and * thrust thy strong two edged hooke into [my] vines.

* If thou be so weary of my praise.

b But [his] mother perceiv'd ‖ a [mournfull] sound in [her] bedchamber under [the bottome] of the deepe river: * the Nymphes about her ‖ toossed * Milesian wooll * died * *Al.* in a deepe glassie colour.

Both [the Nymph] * *Drymo* and also *Xantho*, and *Ligea* and *Phylodoce*, * having [their] ‖ faire haire spred about their white

white neckes.

Neſea [likewiſe] and *Spio*, and eke *Thalia* and *Cymodoce*,

And alſo *Cydippo* * and yellow haired *Lycorias*: the one of them a virgin,

* The other having then firſt felt the pangs ‖ of bearing child.

And *Clio* and *Beroe* [her] ſiſter, both of them the daughters of *Oceanus*.

Both of them * cloth'd in gold, * and in ſpotted skins [of hindes.]

* And in like manner *Ephyre* and alſo *Opis*, * *Aſia* [and] *Deiopeia*,

And *Arethuſa* very ſwift, * having at length layed away her ſhafts.

* Amongſt which, *Clymene* * told * the idle care of *Vulcan*, * the crafty ſleights of *Mars*, and their * pleaſant thefts.

* And numbred up the thicke and three-fold loves of th' Gods,

* *And yellow Lycorias, [viz. Lycorias with her golden locks.*

* *Th' other then firſt having tryed by experience the labours [or travels] of Lucina. By Lucina is underſtood Iuno or Diana, ſo called becauſe they two ruled the travell of women, and helped in bringing the child to light.*

* *Girded in with gold.*

* *And with painted skins, [viz. garments or girdles made of ſpeckled Deere skins.*

* *And alſo.*

* *And Deiopeia of Aſia [or Aſia Godeſſike.]*

* *Her ſhafts being layed away at laſt, viz. after that ſhe had layed away her ſhafts, and left off her hunting.*

* *Amongſt which [Nymphes] the Nymph] Clymene*

* *Shewed [or related] viz. ſang of,*

* *The vaine [or needleſſe] care of Vulcan.*

* *The deceits of Mars. Hereof ſee Ouids Met.*

* *Sweet theſis, [viz. ſtolne delights] betweene Mars and Venus.*

‖ *Where the Poet counts adultery theft.*

* *And Clymene numbred the thicke loves.*

beauty in their haire, viz having their faire haire ſpred about their white necks.

And with theſe *Neſea, Spio, Thalia, Cymodoce, Cydippe*, and *Lycorias*, which two laſt are noted, that one of them was a virgin:

The other of them having had one onely child.

Vnto theſe are added *Clio* and *Beroe*, which two are honored by their diſcent, that they were the daughters of *Oceanus*.

And alſo by their attire, that they were clothed in gold, and ſpotted skins.

With theſe in like manner are numbred others, as *Ephyre, Opis, Aſia*, and *Deiopeia*.

And alſo *Arethuſa*, who is commended for her ſwiftneſſe, having layed away her ſhafts wherewith ſhee purſued the chaſe.

And amongſt them all *Clymene*, who told them merry tales to paſſe away the time, and make their worke more pleaſant. Of which tales ſome few are noted, to give a taſte to the reſt.

i But here the Poet returnes to declare the effect of *Aristeus* moane, that though the Nymphes were caught with much delight, whilest they were spinning, thorough the pleasantnesse of her discourse and her pretty tales, yet the dolefull moan of *Aristeus* pierst into his mothers eares.

And that all the Nymphes sitting on their glassie seates were much amazed therewith.

And thirdly how *Arethusa*, looking forth before her other sisters to know the noyse and what it meant, lift up her golden head above the top of the water.

And that she perceiving what it was, though standing a farre off, spake unto her sister *Cyrene*, (who was exceedingly affrighted at the dolefull moane) and shewed her the whole matter.

How her son *Aristeus* who was her greatest care, being very sad for her cause, stood weeping at the river side, and called her cruell. Whereunto the answer of *Cyrene* his mother is adjoyned, and first is set downe a preparation to her speech: How she being smitten with a new feare, returned againe this answer unto *Arethusa*: That she should go and bring him in unto her. That it might be lawfull for him to approch and enter within the threshold of the gods sith he was the sonne of a Nymph and of a God.

‖ *From the beginning of the world.* *Metam.* 1.

* *With which verse.*

* *Catched or taken* [*with delight.*

* *Whilst they roll downe or twist the soft yarne with their spindles.*

* *The mourning of Aristeus inforced* [*or entred violently into*] *his mothers eares.*

* *From* [*their*] *glassie seates.*

‖ *Their seats being bright like glasse* [*as water which is shining, that it may be discerned thorough.*]

‖ *Shining head, or golden head.*

* *From the uppermost wave,* [*viz. the uppermost part of the water.*

* *Wave.*

* *And farre off.*

* *Exceedingly terrified.*

* *By so great a greane,* [*viz. pitifull mourning.*

* *To* [*or for thee.*]

* *Wave,* [*viz at the side of* [*the river*] *Peneus.*

* *Smitten in regard of her minde.*

Synech. ‖ *Astonished.*

* *To this* [*Arethusa.*]

‖ [even] from the Chaos.

i * With which discourse the Nymphs being * caught * whilst that they spin, * the dolefull moane of *Aristeus* pierst into his mothers eares, and all the Nymphes were amazed * [sitting on] ‖ [their] glassie seates; but *Arethusa* looking forth before her other sisters, lift up [her] ‖ yellow head * above th'top of the * water.

* And being farre off [thus she spake,] Oh sister *Cyrene*, * affrighted not without [just] cause, * for so great a wailing: *Aristeus* himselfe, thy greatest care, sad * for thy sake, stands weeping at the * waves of Peneus [thy] father, and cals thee cruell by name.

The mother * ‖ smitten in her mind with a new feare, saith * to her, Go to, bring [him hither] bring him unto us, [it may

may be] ‖ lawfull for him to touch the thresholds of the Gods: [and] withall she commands the deepe rivers ‖ to depart all abroad where the yong man * shoud enter in. But the * water stood round about ‖ bowed after the manner of a hill ‖ And entertained [him] in her vast bosome, and sent [him] underneath the ‖ river.

k And now *admiring his mothers house and her watery * realmes,

And also the ‖ lakes shut up in caves, and the ‖ sounding groves,

He went [forward,] and being astonied at the ‖ mightie moving of the waters,

* Beheld all the rivers *flowing under the ‖ great earth, both Phasis and Lycus,

And th' head from whence the deepe Enipeus first ‖ *Al.* bursts forth [and shewes] it selfe.

‖ *For him [because he was the sonne of a God and of a Nymph.]*

‖ *To avoyd, or give place, [viz. to make away.*

* *Should bring in his steps, [or the going of the yong man might bring him in.*

* *The wave.*

‖ *Crooked [or bowed crookt] into the face [viz. after the manner of fashion of a mountaine or hill.*

‖ *And received him in her huge channell.*

‖ *Streame.*

* *Marvelling [or wondring] at the house of his mother which had bred him.*

* *Kingdomes.*

‖ *And [admiring] the lakes, [viz. standing ponds or meeres, the receptacles of the fountaines or from whence the heads of divers rivers issued.*

‖ *These are fained to be the Theaters of the Nymphes.*

‖ *Huge motion or tumbling.*

* *And did behold.*

* *Sliding.*

‖ *Large or spacious.*

‖ *Issues forth.*

Al. *Snatcheth forth it selfe.*

And withall how she commanded the waters to depart, and to make way where her son should enter in.

How thereupon the waters obeyed, stood about him,

And received him accordingly, and sent him underneath the river unto his mothers house.

k Then the Poet shewes his wondring at the things he saw in this his passage amongst the waters.

How he admired his mothers house, her watery realmes, the great standing ponds within the ground, from whence the fountains and divers rivers issued, and also how hee wondered at the sounding groves.

How he still going forward, was astonied at the huge tumbling of the waters, and to see great rivers flowing underneath the earth.

As Phasis and Lycus.

And to behold the heads of divers great rivers, as both of the deepe river Enipeus.

* From

And alſo of the ancient river Tiber.

And ſo likewiſe the head of Anien, of Hipanis, Caicus and Eridanus. Which three rivers are ſet forth by their ſeverall circumſtances. As Hipanis for making a great ſound, running among ſtones: Caicus flowing out of Myſia.

Eridanus, that it hath two golden hornes in a buls face.

And that it floweth moſt violently into the ſea through the fertile fields:

1 Then followeth a ſecond part of the narration of the maner of his receiving into his mothers houſe, and entertainment there; & alſo his ſending unto *Proteus* for his entertainement. How after he was entred into his mothers houſe, (web is deſcribed that it was roofed over with hāging pumiſh ſtone) and after that ſhee knew that the cauſe of her ſons weeping might eaſily be remedied: the Nymphes which attended upon her (each in their order,) ſome of them brought him ſweet water for his hands. And fine towels to wipe withall. Others of them furniſh the table with dainties, and oft fill the cups.

* *From whence.*

‖ *The ancient river Tiber [doth burſt forth.]*

‖ *Anio a river nere Tiber.*

* *Sounding as amongſt ſtones, [viz. roughly and vehemently,]* Saxoſum pro Saxoſè.

‖ *Caicus a river of Phrygia, comming out of Myſia.*

* *And Eridanus being golden [in regard of his]double hornes in [or with]a buls countenance* Synec. *It ſeemeth to be called golden, either in regard of the ſigne in heaven ſo called, golden with ſtarres: or for the riches of it by the cattell feeding on the bankes thereof; or the townes and cities neere unto it. And it is ſaid to be bull faced, for the roaring or violence thereof It is now called Padus.*

* *Then which [river.]*

* *Flowes in [or runs] more violent into the purple ſea thorough the fat well-tilled fields.*

‖ *The Adriaticall ſea called purple for the blackneſſe, in regard of the depth. The ſea is commonly called* cæruleum, *viz. azure, or ſkie coloured.*

* *After that [it was] throughly come [of him]into the roofet, [viz. under the roofes]of the bed-chamber hanging with pumiſh ſtone, [viz being of pumiſh ſtone hanging over their heads.]*

* *Vaine [viz. hurtfull to him, and which might be helped.]*

* *[Her] naturall ſiſters give liquid fountaines to [his]hands in order, [viz. each in order, or many of them attending in order.]*

‖ *And bring him fine towels.*

* *The naps ſhorne.* * *Loade.*

* *Meat or delicates.*

* From what place ‖ father Tiberine, and from whence the ſtreams of ‖ Anien [do come.]

And Hipanis * making a great ſound amongſt the ſtones, and ‖ Caicus flowing out of Myſia.

* And eke Eridanus having two golden hornes in a buls face: *then which not any other river * flowes more violently thorough the fertile fields into ‖ the purple ſea.

1 * After that he was come under the roofe of the bed-chamber [of his mother *Cyrene*] hanging all with pumiſh ſtone, and [that] *Cyrene* knew the * needleſſe weeping of [her] ſonne: *[her] ſiſter Nymphes give in order faire ſpring water for his hands, ‖ and bring [him] towels with * the nap ſhorne off.

Part [of them]*furniſh the tables with *dainties: *and

* and oft do fill the cups:
m *the altars ‖ waxe full ſweete with fiers of Panchean wood.

And [then his] mother [ſaid,] Take thou theſe ‖ cups of * *Lydian* wine,

* Let us offer to God *Oceanus*, quoth ſhe. *And herewith ſhe prayes both unto * *Oceanus* ‖ the father of all things, and to the Nymphs [her] ſiſters,

* A hundred [of them] which ‖ [keepe] the woods, [and alſo] an hundred which keep the rivers.

* Thriſe did ſhe ſprinkle the burning *fire with pure ſweete wine.
thriſe the flame being ‖ underneath, flaſht backe againe to th' top of the houſe.

With which luckie ſigne ‖ ſhe confirming her mind, began thus.

n There is a Prophet * of the ſea ‖ in the Carpathian gulfe,

* *And ſet againe full pots.*

* *The altars grow great with Panchean fiers, [viz. with fiers of ſweet wood or of frankincenſe of Panchea, a country in Arabia where is ſtore thereof.*

‖ *Are incenſed, or have great ſtore of frankincenſe burnt on them.*

‖ *Pots, goblets, or ſacrificing cups.*

* *Meonian wine.*

* *Let us ſacrifice or touch lightly.*

* *Together.*

* *Oceanus the great God of the ſea, ſonne to Celum and Veſta.*

‖ *The Poet followes the opinion of them which thought all things to be made of the water.*

* *A hundred [whereof there are] which, &c.*

‖ *Are Goddeſſes of the woods, a hundred of the rivers.*

* *She powred [or all to ſprinkled] about thriſe the burning fire with liquid Nectar, [viz. that excellent drinke of the Gods.*

* *Veſta the Goddeſſe of the fire, put for fire.*

‖ *Vnder the wine caſt on, it floſht back to the top of the houſe.*

‖ *She aſſuring her ſelfe, as being inſpired by Oceanus, began to ſpeake thus.*

* *Of Neptune.*

‖ *In the gulfe of the Carpathian ſea, which is ſo named of an Ile betweene Rhodes and Creet, called Carpathus.*

m For his ſending to *Proteus*, the Poet ſheweth what holy rites were uſed. How the Nymphes firſt burnt upon the altars great ſtore of incenſe made with ſweet Panchean wood.

And then how his mother filling certaine ſacrificing cups of Lydian wine, incites him to offer to *Oceanus*, the great God of the ſea.

And how withall ſhe prayes both unto that great *Oceanus*, whom ſhee calls the father of all things, and to the Nymphes her ſiſters.

Which ſiſter Nymphs are deſcribed by their number and their charges; that a hundred of them kept the woods, and another hundred kept the rivers.

And thirdly, how ſhe thriſe ſprinkled the fires upon the altars with moſt pure Nectar.

Finally, how the flame thereof flaſhed up three times to the top of the houſe.

With which good ſigne of happy ſucceſſe, ſhe comforting and aſſuring her ſelfe, as if ſhe had bin inſpired by the ſpirit of *Oceanus*, began to direct her ſon *Ariſteus* for his going and ſeeking unto *Proteus*, as followeth. *n* That there was a Prophet of *Neptune* in the Carpathian ſea,

Whose name was the skie-coloured *Proteus*, which Prophet used to be caried over the sea on fishes backes.

And in a chariot drawne by two-footed horses.

How this Prophet was at this time gone to review the ports of Emathea & his countrey Palene.

And how for his divine knowledge the very Nymphes did adore him, and even *Nereus* that ancient God of the sea did honour him, for that hee fore-knew all things both past, present, and to come.

Then for the confirmation hereof, she gives the reason of his divine knowledge: That it seemed good to *Neptune* thus to grace him therewith, for his good service done unto him, in tending of his heards of cattell, to wit, both his sea-calves and all other monsters of the sea.

o After shee shewes him the manner how he must consult with this *Proteus*: That first he must bind him before he aske any question of him, to the end that he might the more speedily make knowne unto him the causes of the diseases of his bees.

‖ *Proteus of the colour of the sea.*

‖ *Swims over the huge sea.*

* *By fishes.*

* *And with a chariot of two footed horses joyned* [*or tyed thereunto*] *viz. with a chariot tyed to the horses.*

‖ *The gods of the sea were fained to bee of the forepart horses, fishes of the hinder.*

* *He now hath visited again the havens of Emathia.*

‖ *Emathia is taken for Thessaly, wherein Proteus is said to have reigned first.*

* *Both the Nymphes do worship him, and also the great aged Nereus* [*who is the father of the Nymphes*] [*doth worship him.*]

‖ *Nereus a god of the sea.*

‖ *That Proteus.*

* *Hath knowne all things.*

‖ *Or what may be drawne on,* [*or prolonged*] *to come by and by* [*or hereafter.*]

‖ *To Neptunes grace.*

‖ *By these monstrous heards, he means the huge fishes and sea-monsters, as whales and the like.*

* *Filthy,* [*viz. ugly, great.*

‖ *Under the gulfe,* [*in the depth of the seas.*]

* *My sonne, this* [*Prophet Proteus*] *is to be catched of thee before with bonds,* [*viz. thou must bind him first, because he will tell thee nothing, but being inforced.*

* *Dispatch readily.*

* *All the cause of the disease.*

[Called] ‖ the skie coloured *Proteus*, who ‖ measures out the great sea * [borne upon] fishes backes,

* And in a chariot drawne ‖ by two footed horses.

* He is now gone to renew the ports of ‖ Emathia, and [his] countrey Palene. * Him do the Nymphs adore, and ancient ‖ *Nereus* himself, for ‖ [that] Prophet * knoweth all things,

Which are, which haue been, [and] ‖ which may be protracted to come ere long.

Because it hath so seemed good ‖ to *Neptune*, whose ‖ monstrous heards of cattell, and * huge sea-calves he feeds ‖ underneath the gulfe.

o * This [Prophet] ([my] sonne) is to be bound of thee before [thou aske him any thing] that he may * speedily tell thee * every cause of

of the diſeaſes [of thy bees,] * and may give thee good ſucceſſe.

For ‖ he will not give [thee] any precepts without *conſtraint; neither ſhalt thou * move him by intreatie. * Lay hard hands and bonds upon him being caught: ‖ His deceits about theſe things *will at length be utterly fruſtrate.

* I my ſelfe [about the noone-tide] ‖whenas the Sunne hath kindled [his] middle heate,

When the herbes*are thirſtie, and the ſhadow is more ‖welcome to the cattell,

Will bring thee into the ſecret [places] of th' ‖old man,*Al. whither he being wearie,* doth retire himſelfe from the waves; that thou mayeſt eaſily‖ ſet upon him *lying faſt aſleepe.

p But when thou ſhalt hold [him] * taken with hands and bands,

* *And may proſper the events [or falling out of things.*

‖ *He will not tell thee any thing.*

* *Force.*

* *Bow him.*

* *Stretch out hard force [or violence] to [him] to be taken.*

‖ *His ſubtill devices about &c.*

* *Shall be broken [as] vaine at length, [viz. that he will tell thee.]*

* *I my ſelfe will leade thee into the ſecret places [or walkes] of the old man, [viz. Proteus.]*

‖ *When as the Sunne doth parch in the middle of the day.*

* *Doe thirſt [or parch, as crying for water.]*

‖ *Pleaſant or delightſome.*

‖ *Gods of the ſea are fained to be old men and gray haired, becauſe of the foame of the ſea.*

* Al *whither he being wearied of the waves, or with the water.*

* *Doth receive or betake himſelfe.*

‖ *Come upon him.*

* *Lying in ſleepe.*

* *Catched with.*

And grant him good ſucceſſe for the repairing of them.

Becauſe he would not teach him any thing but by conſtraint.

For that hee could not move him by any intreaty.

And therefore ſhee adviſeth to catch him of a ſudden, and to bind him by force.

And then howſoever he would for a time uſe ſundry deceits to eſcape his bonds, yet at length all his ſhifts would be fruſtrate, and hee ſhould certainly prevaile.

Alſo to this purpoſe ſhe promiſeth that ſhe her ſelfe will conduct him to the very place where hee may find *Proteus* aſleep. That about the noone time of the day, when as the Sun is moſt hot, ſo that the herbes begin to parch, and that the cattell ſeeke after the ſhadow to ſtand under, to ſave them from the heat, ſhee would guide him to the ſecret place of this old man. Whither he being wearied by reaſon of his age and toyling amongſt the waves, retires himſelfe to reſt. That ſo hee might come upon him of a ſudden, lying faſt aſleepe. p And here ſhe rehearſeth againe the manner how her ſon ſhould inforce him, when he had caught him. That he muſt hold him faſt

and bind him ſure, becauſe hee would change himſelfe into divers ſhapes, to the end to delude him, or to affright him, ſo to cauſe him to let him goe.
That he wold be turned of a ſudden into a ſwine, and to a black tiger.
Likewiſe into a ſcaly dragon,
And into a fierce lioneſſe.

Or elſe he would ſeeme like a flame of fire, making a crackling noyſe to eſcape out of his bonds.
Or to ſlip away into the water.

Againſt all which ſhe forewarneth him, to looke well to it, that the more hee ſhould ſo change himſelfe, hee ſhould tie and hold him ſo much the harder,

Vntill he come unto his right ſhape againe, as he was at the firſt.

Then diuers || ſhapes will delude [thee,] and * faces of wilde beaſts; * for he will be of a ſudden a rough briſtled ſwine, and a || blacke tiger,

And alſo || a ſcaly dragon || and a lioneſſe * with a tawnie yellow necke:

* Or elſe he will give forth a crackling noiſe of fire: and ſo he will * eſcape out of [thy] bands; * or ſlipping aſide [from thee] he will go quite away into the thin waters.

* But how much more he || turnes himſelfe into all * ſhapes:

* So much the more (my ſonne) tie hard his bands to hold him faſt:

Vntill he ſhall be ſuch a one, his bodie being changed [againe,] * as thou ſaweſt him, when he * cloſed [his] eyes * beginning firſt to ſleepe.

|| Theſe

|| *Shewes or likeneſſes.*

* *Mouthes.*
* *For he will be made ſuddenly a horrible [or dreadfull] ſwine.*

|| *A cruell tiger.*

|| *A dragon full of ſcales.*

|| *A ſhe lyon.*
* *With a necke of a deepe yellow ſhining like gold.*

* *Or elſe he will give a ſharpe [or ſhrill] ſound of a flame of fire.*

* *Fall out, [viz. get away.]*
* *Or ſliding away, he will goe into the thin waters.*

* *But by how much more he ſhall turne himſelfe.*
|| *Change.*
* *Formes.*
* *My ſonne ſtretch more, by ſo much the bands holding him faſt.*

* *What a one thou haſt ſeene him.*

* *Covered.*
* *With ſleepe begun, [or [his] ſleepe begun] [viz. beginning to ſleepe.*

q ‖ These things she * spake, ‖ and * cast abroad * a pure odour of *r* ‖ Ambrosia,

* Wherewith she *Al.* sok't the bodie of [her] sonne throughout: but * a sweete sent blew to him, having his haire neatly dresst,

And ‖ an able vigour * entred into [his] limbs. *s* There is ‖ a huge cave in the side * of a hill eaten all away, whereinto ‖ very much water * is driuen by the wind, * and parts it selfe into reflowing creakes,

* [Which] sometime [was] a most safe harbour for sea-men caught [by tempest.]

* Within [it] doth *Proteus* * close himselfe with the * cover of a * huge great stone.

* Here doth the Nymph [*Cyrene*] place the yong man turned from the light, ‖ within the lurking holes:

‖ *Thus she spake.*
* *Said.*
‖ *And [withall.]*
* *Powred abroad.*
* *A liquid smell [or savour, or juice.]*
‖ *By Ambrosia is either meant an herbe commonly called Oke of Ierusalem, or Oke of Paradise, or else it is taken for the meat of the gods, as usually in the Poets, like as Nectar is the drinke of the Gods.*
* *With which shee powred [or wet] throughout the whole body of [her] sonne.*
Al. Throughly anointed, or led throughout.
* *A sweet wind [or blast] breathed unto him, his haires being composed, [viz. combed, and neatly set in order.]*
‖ *A lively ablenesse.*
* *Came.*
‖ *A mighty great hole.*
* *Of a mountaine all eaten away [with the waters.]*
‖ *Great store of water.*
* *Is gathered by the wind.*
* *And [the wave] doth cut or divide it selfe into bosomes brought backe, [viz. hollow turnings of water banks, where the water is beat backe.]*
* *In time past a most safe standing [or rode] to the mariners being catched.*
* *Within Proteus doth cover, [viz. is wont to cover, or hide himselfe for his retire.]* * *Barre or shut.*
* *Vaste or mighty.*
* *Here the Nymph [his mother] doth place the yong man [viz. Aristeus] turned from the light [that is, a side from the caves mouth, whereby the light came into the cave, that Proteus should not see him.* ‖ *In a secret place.*

q Cyrene having thus directed her sonne, shee moreover provides that he may be lively and valorous against the time of this his conflict with *Proteus*, the better to prevaile. And to this purpose she cast upon him a pure odour of Ambrosia.

r Ambrosia ab a privativa, & βροτὸς mortalis, because it is said to make them immortall who taste thereof, as *Nectar* of νη & κτείνω occido, *non occido*, Ramus.

Wherewith she soked his whole body throughout, and blew upon with so sweet a sent, that a lively vigour entred into his limmes.

s After all this, doth the Poet describe the place of *Proteus* rest, more fully, where *Cyrene* sets her sonne to catch him in such sort as she had directed.

That there is a huge cave in the side of a hill eaten with the water, where the waves driven in by the windes are beaten backe.

Which place was sometime a most safe harbour for sea-men caught by tempest. How within this cave *Proteus* used to retire and rest himselfe, covering the mouth of it with a very great stone.

And now within a creake hereof ſhee placed her ſenne ſecretly, that he might ſtand cloſe, and not be ſeene.

That ſhe withdrew her ſelfe farre off, obſcured with a cloud.

t Then hee declares the effect of her advice, how all things come to paſſe accordingly; and firſt lets out the time of his ſurpriſing him in ſuch ſort, that it was the beginning of the dog-dayes, viz. when the dog-ſtar burns in the skie, and about the mid-time of the day, which is thus ſet forth by cauſes and effects: That the Sun had gone halfe his daily courſe, the herbes withered, the hollow rivers waxed warme even unto the mud, having their banks dry.

u Secondly, *Proteus* his going to ſleepe, is amplified by the place whither hee went, viz. to his wonted caves; And likewiſe by his attendants, the ſea-calves bounſing up about him as rejoycing at his preſence, and ſprinkling the water all abroad. And thirdly by the ſea-monſters, laying themſelves to ſleepe on every ſhoare. Laſtly, *Proteus* reposing himſelfe to reſt in the midſt amongſt them. Which the Poet illuſtrates by a fit ſimilitude taken from a heardman in the mountaines: That as he, when his bullocks returne from feeding in the evening.

‖ *She alſo withdrew her ſelfe a far off, covered with a cloud.*
Al. reſiſtit, *ſtands backe,* [*viz. ſtood aſide.*
* *Obſcure with clouds,* [*viz. much hidden.*
* *Now Syrius vehement* [*in burning*] *ſcorching or ſcorching.*
‖ *Syrius is a ſtarre in the mouth of the ſigne called the Dog, at the ariſing whereof are great and intemperate heates.*
* *Did burne in the heaven,* [*viz. did caſt his fiery influence from heaven.*
* *Had drawne halfe the orbe,* [*viz. had paſt La ſe the world, that is, was come to the midſt or height of heaven, viz. to the noone ſteed.*
‖ *The ſcorching ſun had warmed the rivers to the mud.*
* *Lawes* [*viz. mouthes or tops of the rivers*] *viz. their banks dry all about the tops.* * *Flouds.*
* *Seeking his accuſtomed holes,* [*or privie lurking places.*]
‖ *The fiſhes of the ſea.*
‖ *Huge great ſea.*
‖ *Bounſing about him, as triumphing for exceſſive joy.*
‖ *The ſea-water which is bitter in taſte.*
‖ *Far abroad, like as fiſhes doe when they leape.* ‖ *The ſea monſters.*
* *Strew themſelves in ſleepe in a divers ſhore.*
‖ *Proteus himſelfe.*
‖ *When as his cattell go home from feeding.*

‖ [and] ſhe her ſelfe *Al.* went backe farre off * obſcured with clouds.

t * Now the wood Dog-ſtarre called ‖ Syrius broyling the thirſtie Indians * burned in the skie, and the fierie Sunne * had gone halfe his daily courſe: herbes withered, and ‖ the ſun beames boyled the hollow rivers warmed to the mud, their * upper parts being drie.

u When *Proteus* went from the * rivers, * going unto [his] wonted caves; ‖ the wateriſh nation of the ‖ vaſt ſea ‖ leaping about him, ſprinkled ‖ the bitter dew ‖ all abroad.

‖ The ſea-calves * lay themſelves aſleepe on every ſhore.

‖ Himſelfe (even as the keeper of a heard ſometimes in th' mountaines ‖ when the evening tide brings home [his] bullockes from feeding to [their]

[their] houſes;

And [when] the lambs *do whet on the wolves ‖[their] bleatings being heard,‖)

* Sate downe *full in the midſt upon a rocke and ‖ counts the number of them.

x * Of whom becauſe there was ſo fit an occaſion offered to *Ariſteus*,

He ſcarcely * ſuffering ‖ the old man * to ſettle his wearie limmes [to reſt,]

*Ruſheth [upon him] with a great outcrie, and ties him with manicles lying all along. ‖ He * on the other ſide, not unmindfull * of his skill,

‖ Transformes himſelfe * into all wonderments of things,

‖ Both into fire, and into a moſt horrible wild beaſt, and into a cleare river.

* But when he could find no meanes to eſcape by

* *Do ſharpen the wolves [or ſet their teeth on edge.*

‖ *By their bleating in the evening.*

‖ *Sits downe on a rocke, and tels his cattell, even ſo Proteus.*

* *Sate downe together [in the midſt of his great troupes of fiſhes.]*

* *Being the middle.*

‖ *Rehearſeth the number of them, [or numbers them.]*

* *Of [taking] whom [viz. which Proteus] becauſe a facultie [or libertie] is offered to Ariſteus,*

* *Having ſuffered.*

‖ *Proteus,*

* *To compoſe his wearied limbs.*

* *Ruſheth with a great cry, and takes before [or prevents him] lying downe with manicles [viz. bands [or gives] for teh hands.*

‖ *Proteus.*

* *Contrarily.*

* *Of his [deceitfull] art.*

‖ *Diſguiſeth and changeth himſelfe,*

* *Into all miracles [or marvellous likeneſſes] of things.*

‖ *Both in the likeneſſe of fire, and of fierce wilde beaſts, and a liquid floud [or ſtreame.]*

* *But when he found flight by no deceit.*

At what time the lambes by their bleating ſet the teeth of th' wolves on edge, doth then ſit downe upon ſome rocke or ſome other hie place, and count sthe number of his cattell:

Even ſo did *Proteus* ſet downe himſelfe to reſt in the midſt of his great troopes of fiſhes.

x Then followeth the adventuring upon him by *Ariſteus*, and the whole manner of it for the ſpeedineſſe and violence thereof.

How he ſeeing now his fit opportunity, ſcarcely ſuffereth the old man to repoſe his weary lims to reſt,

But ruſheth upon him with a great outcry,

Catcheth him lying all along to ſleep, ties him faſt.

How *Proteus* on the other ſide remembring his skill.

Transformes himſelfe into marvellous ſhapes.

As both into fire,

And into the likeneſſe of a horrible wilde beaſt, and alſo into a cleare river.

Finally, when he can finde no meanes to eſcape by any deluſion or device,

Being overcome he returnes into his own shape againe.

y And then hee at length speakes with a mans voyce: Demanding of him the causes how he durst be so bold?

Who bad him come unto his house? or what hee fetched thence?

Vnto which demands *Aristeus* makes answer.

That he knew the causes well enough.

That it was not possible for any man to goe beyond him by deceit.

And therfore wisheth him to leave off either to seeke to beguile him, or to enquire the cause.

For that hee was come thither, following the command of the gods; and moreover that he came to enquire of the Oracles of the gods, even of himselfe, (who at that time gave their answers) what he was to doe for the repairing of his decayed estate, viz. for the recovery of his bees.

* *Deceit,* [*viz. sleight or device.*

* *He returnes into himselfe,* [*viz. hee came to his owne likenesse.*

‖ *With a mans voyce.*

* *O thou most confident* [*young man*] *of* [*all*] *young men.*

* *Commanded thee,*

‖ *To enter into my dwelling house.*

* *Houses.*

* *He answered.*

‖ *Thou knowest why I came, and what I would.*

* *Granted*] *to any man.*

‖ *To outreach thee by deceit.*

* *But cease thou to be willing* [*to deceive me with thy sleights, or to know why I am come.*

* *We having followed* [*or obeyed.*]

‖ *Are come hither.*

* *To seeke the Oracles* [*of the Gods*] *my things being sliden,* [*viz. mine estate or stocke being decayed.*]

* *He spake* [*or uttered*] *thus much,* [*viz. Aristeus answered thus.*

* *The Prophet rolled his eyes burning* [*or flaming*] *with red fiery light, at these words.*

* *Writhed or turned.*

‖ *Glaucus here seemeth to be taken for a fiery redusse, as in the eyes of lyons.*

z *Aristeus* having thus spoken, *Proteus* strangely rapt by a divine fury, (as Prophets have been wont to be in giving their answers) speakes unto him as an oracle. But first his fury is discribed notably. How he rolled his fiery eyes with great enforment;

by any *shift, being overcome * he returned into his owne shape again. y And at the length he spake ‖ with the [very mouth] of a man.

* O boldest of all youths, for who (quoth he) * bad thee ‖ to come unto our * house? or what doest thou fetch hence? But * he [made answer,]

Oh *Proteus* ‖ thou knoweest; even thou thy selfe knoweest; neither is it [* possible] for any man ‖ to deceive thee:

* But leave thou off to seeke [to beguile me.] * We following the commandements of the gods ‖ have come hither * to enquire of the Oracles concerning our decayed estate.

z * Thus much spake [*Aristeus.*] * At these words at last the Prophet [*Proteus*] with great enforcement * rolled his eyes burning with a ‖ red fiery

fierie light,

And * gnashing his teeth discõtentedly, ‖ thus opened he his mouth * in oracles.

* The wrath of no base power doth trouble thee,

* Thou art punished for thy hainous faults: ‖ miserable *Orpheus* * raiseth up these stormes, [and yet] * nothing according to thy desert, * if the fates did not resist: and rageth grievously * for villanie offered to his wife.

She indeed [poore] * wench * being neare unto her death, * whilst headlong [she] fled from thee * by the rivers side, saw not a * fell serpent before her feet, ‖ keeping the bankes in the deepe * grasse.

But the companie of Nymphs called Dryades * being of like age, ‖ filled the highest mountaines with [their] crie:

* *Gnashing* [*or grinning*] *grievously* [*being enforced.*

‖ *Thus he began to shew the destinies of the Gods.* * *In destinies.*

* *The angers not of no divine power,* [*viz. of none of the meanest Gods, or of no lesse a power then a god*] *doe exercise thee.*

* Luis, *not* lues, [*viz thou abidest punishment for, for thou redeemest or purgest by thy punishment*] *thy great offences committed.*

‖ *Orpheus the Poet worthy of much commiseration, stirreth up against thee all these evills*

* *Raiseth up to thee these punishments.* * *Nothing at all for thy merits,* [*viz. nothing so much as thou deservest.*]

* *Except that* [*or but that the destinies resist,*] *viz. of Apollo thy father, and Cyrene thy mother.*

* *For his wife being ravished,* [*or in danger to be ravished by Aristæus,* [*or for his wife being violently taken away* [*from him.*]

* *Yong wench or girle.*

* *Ready to die* [*with feare of thee.*]

* *Whilst she fled from thee all headlong,* [*viz. in haste without regard.*]

* *By the flouds* [*or rivers.*]

* *A cruell* [*fierce or huge*] *water serpent or adder.* ‖ *Watching.*

* *Herbe,* [*herbes or weeds by the river side.*

* *Being equall* [*in age*] *with Orpheus wife* [*viz. all the yong Nymphes.*

‖ *Made the mountaines ring with their crie.*

Gnashed his teeth discontentedly, and then thus began to manifest the oracle, concerning the cause of the losse of his bees. That it was for the death of *Euridice*, which he had caused; for wch the Nymphs her sisters killed his bees. Which he utters thus by the contrary more particularly.

How it was not the displeasure of any meane power, but even of a god that did him that annoy. That he was punished for his hainous fact: and that *Orpheus* the famous musitian (worthy of all commiseration) had raised up all that evil against him, yet nothing so great as his desert, (as hee should finde if the fates did not resist) for villany offered unto his tender wife.

For that whilst she fled away from him, as for her life, and almost dead with feare, running headlong by a rivers side, was stung to death of a sudden by a most fell adder, which there lay watching in the deep grasse. Wherupon all the whole company of the yong Nymphs called the Dryades, that were of equall age with her, filled the highest mountaines with their cry: in to much as the very mountaines themselves did seeme to mourne and weepe;

As both Rhodopey. * *The Rhodopeian towers have wept,* * the Rhodopeian hils did weepe,

And Pangea. [*viz. the tops of the mountaine Rhodope in Thracia being like towers, lamented*]

And the countrey of Rhesus, *viz. by reason of the Nymphes, there having their abode.*

And also the Getes, * *And the high mountaines called Pangea* [*in Thracia neare Macedonia.*]

The river Hebrus in like manner: and so Orithya the Athenian Nymph. * *And the warlike earth of Rhesus,* [*viz. of Thracia where King Rhesus reigned after.*

But yet how *Orpheus* himselfe though exceedingly bewayling his deare wife, yet laboured to asswage his sorrowfull love with dolefull songs and with his hollow lute. Which harmony of his is set out both by the places and times, and things on which it wrought, and how far it did availe. That he sang of his sweet wife, both by himselfe all alone in the desert shore, and also how he sang of her in the morning, at the breaking of the day, and in the evening likewise at the departure of the same, still sounding out *Euridice* in most lamentable sort.

And so entring into the very jawes of hell, and into the deepe dungeons of *Pluto*, and into a grove all blacke with fearefull darkenesse, he went to the infernall spirits, and to the dreadfull king, even unto *Pluto* himselfe.

|| *The Scythians called Massagets.*

|| *A river of Thracia.*

* *And Actias Orithya* [*viz. Orithya of Actie or Athens the daughter of Erichthonius king of Athens.*

* *Comforting* [*his*] *sicke* [*or pensive*] *love with* [*his*] *hollow lute made of a torteise shell,* [*or after the fashion of a torteise shell, for thence was* (*as they say*) *the first invention of the lute.*]

|| *He sang of these continually.*

* *Lovely shore.*

* *The day comming.*

* [*The day*] *departing.*

* *And having entred into the Tenarian jawes,* [*or mouthes, or gaping holes.*

* *Tenarus is a Promontory in Laconia, where for the deepe concavities, is thought to be the descent into hell.*

|| *Dungeons.*

* *Of Dis.*

* *A grove or wood darke with a blacke feare,* [*because there is perpetuall and most dreadfull darkenesse.*

|| *Infernall spirits, ghosts, or divels.*

|| *To Pluto.*

* the Rhodopeian hils did weepe,

* And the high Pangean tops, * yea the warlik countrey of Rhesus,

And also || the Getes, and the riuer || Hebrus, * and likewise Orithya the Athenian Nymph.

a [But] he himselfe * asswaging [his] sorowfull love with [his] hollow lute,

(O sweete wife) ||[did sing of] thee, [he sang of] thee by himselfe [alone] in the * desert shore:

[He sang of] thee * at the comming of the day; he sang of thee * at the departing of the same:

* And entring into the iawes of * Tenarus, the deepe || doores * of *Pluto* [the God of hell,] and into * a grove all blacke with fearfull darknes, he went both to the ||spirits, and ||to the dreadfull king,

And

And to the hearts *that know not to waxe gentle at the prayers of men.

* But yet the slender ghosts being moved with [his] song, || went from the lowest seates of * hell, and [so many] likenesses *of [folks] lacking the light of life,

* As thousands of birds hide themselves in woods,

* Whenas the evening or || a Winters shower doth drive [them] from the * hils,

* [Both] mothers and husbands, and the bodies of couragious noble men || discharged of life, || boyes and unmarried girles,

And yong men || put into the fiers * before [their] parents faces,

[All] which the black mud and foule ill favoured reeds of * Cocytus, and the fenne being **Al.* lothsome thorough her continuall standing water

* *Not knowing* [*or being ignorant how*] *to wax gentle* [*or milde*] *by humane prayers,* [*viz. that never can be quieted or appeased by any prayers or meanes. This appeasing them by Orpheus was extraordinary and onely for a time, by the sweetnesse of his melody.*

* *But the thin shadowes moved together.*

|| *Came and flocked to heare Orpheus to sing and play.*

* *Erebus is properly a certaine darkenesse, used for a river of hell, here for hell it selfe.*

* *Of* [*men.*]

* *How many thousands of birds,* [*viz. as many, or as thicke as birds which flie to the woods, &c.*

* *When the evening* [*doth drive them*]

|| *A wet or sharpe storme.*

* *Mountaines.*

* [*These ghosts are*] *mothers and husbands.*

|| *Departed.*

|| *Lads.*

|| *Burnt to ashes in the fires made for that purpose.*

* *Before the faces of* [*their*] *parents.*

* *Cocytus is a river of hell, flowing out of Styx.*

* *Valovely with slow water,* [*viz. because the water never moveth*

Al. *Unfit to be swomm in.*

And unto the ghosts which cannot be appeased or quieted by any prayers of men.

But yet were moved by the sweetnesse of his harmony.

So that they came from the lowest seats of hell to heare him lute and sing.

Which comming of theirs, is amplified by their multitudes, and also by their sorts.

That they came in such numbers, as birds flocking to the woods in the evening time.

Or when a Winter shower drives them from the hils.

And for the sorts of them, that there came both mothers and husbands, couragious nobles, boyes and girles.

Young men also which had bin burnt to ashes before their parents faces,

Even all the ghosts of all sorts which were within the bounds of hell, came to heare him: which bounds are limited by Cocytus that lothsome river of hell, made so noysome, for that the water never moveth.

water compaſſeth about, * and the [infernall] Styx ‖ nine times powred betweene [the living and the departed] keepeth in [or includeth, compaſſing them nine times about.]

Moreover ‖ the very [helliſh] houſes themſelves * were aſtonied, & alſo * the deepeſt dungeons of death, * and the furies of hell having their haire all intangled with blackiſh ſnakes: and likewiſe * *Cerberus* the gaping curre of hell, * ſtayd his three mouthes.

And the wheele * of *Ixions* torture ſtood ſtill with the winde [thereof.]

b And now [*Orpheus*] * returning backe [from hell] ‖ had eſcaped all * dangers, and [his wife] *Euridice* ‖ being reſtored [unto him] ‖ came into the upper aire, following behind [him,] (for why

* *Styx is ſaid to be a fountaine [or fen] of Arcadia, ſo cold, that it kils whatſoever drinketh of it: here taken for the fen of hell, à nomine ευχωδες triſtis.*

‖ *For the underſtanding of theſe words, novies Styx inter fuſa, Servius ſaith, that by the nine circles are meant the ſeven circles of the ſeven planets, and the two circles of fire and aire, which nine circles compaſſe the earth, intermixt with water, and ſo this Styx which is ſaid to be in the midſt of the earth: but for this I leave it to better judgment.*

‖ *The fiends inhabiting the helliſh houſes.*

* *Have been aſtonied or amazed.*

* *The inmoſt [deepe] dungeons called Tartara.*

* *And the Eumenides [furies or hags of hell, daughters to Acherun and Nox,] being intangled [or having intangled or wrapped] their coloured ſnakes with [their] haires ſtood aſtoniſhed to heare Orpheus.*

* *Cerberus a dog with three heads, which as the Poets fained was porter of hell.*

* *Kept [viz. left off his yelping.*

* *Of Ixions or be, viz. the round engine wherein he was tormented by Iupiters appointment, becauſe he had ſollicited Iuno to adultery] ſtood ſtill [or ſtayed] with the wind [viz. together with the wind of it, by which wind it rolled about before] to the end that they might heare Orpheus.*

* *Carrying backe [or plucking backe] [his] foote.*

‖ *Was paſt.*

* *Chances or misfortunes.*

‖ *Whom he had recovered againe.*

‖ *Was comming into the upper aire, [viz. into the light of the world, out of the darkeneſſe of hell.*

And by Styx the infernall fen compaſſing all nine times about.

This is yet further amplified, that not onely theſe, but alſo the very helliſh houſes themſelves were aſtonied therewith, and the deepeſt dungeons called Tartara.

And not they alone but that even the helliſh furies were wrapt therewith. Which furies are deſcribed as having their haire all intangled with blackiſh ſnakes.

Yea that *Cerberus* the gaping curre of hell left off his yelping.

And moreover, that the very wheele of *Ixion*, whereon hee was tormented, ſtood ſtill; & even the wind did ſtay, whereby it was whirld about before.

b And finally the Prophet ſheweth, that his muſick ſo farre prevailed, as that he had recovered his *Euridice* againe, upon this condition and law, that he looke not behind him unto her, untill they were both quite forth of hell: whereunto they had proceeded, which is thus ſet forth by the Poet. That he was returning back from hell, had eſcaped all dangers, with his wife reſtored unto him, and

‖ *Pro-*

‖ *Proserpina* [the Queene of hell] had given this law.)

c Whenas a sudden ‖ madnesse * had caught away the unwarie lover,

([* A folly] indeed to be ‖ pardoned, if the [infernall] spirits knew to pardon [any thing.]

[He] stood still, and * alas forgetfull [man,] and ‖ overcome in mind, * he looked backe upon his owne *Euridice*, now * about the verie entrance into the light. There [was] all [his] labour * lost, and the * covenants of the * mercilesse tyrant * all made voide, *d* and thrice ‖ a broken noise [was] heard from the Averne ponds.

[Then] shee spake [thus,] O *Orpheus* who hath * undone both * me miserable wretch, & thee [likewise.]

* What so great a madnesse ! loe ‖ the cruel de-

‖ *Proserpina Plutoes wife had given this law, that if Orpheus looked backe upon his wife, until she was quite out of hell, and in the upper light of the world, he should lose her againe, for that she should returne backe into hell.*

‖ *Folly of too much love.*

* *Tooke* [*viz.* *had surprised or caught away the minde of Orpheus at unawares.*

* [*A madnesse,*] [*viz. a passion of love to be forgiven.*

‖ *To shew any pitie.*

* *Alacke.*

‖ *Conquered or surprized of mind,* [*viz.* *by the passion of* [*his*] *mind.*

* *He looked backe unto his* [*wife*] *Euridice.*

* *About the very light,* [*viz. somewhat before full light, or so soone as he was come within the glimpse of any light.*]

* *Powred out* [*or spilt.*]

* *Leagues* [*viz. grant.*]

* *Vngentle,* [*viz. pittilesse*] *tyrant* [*Pluto.*]

* *Burst* [*or broken.*]

‖ *A great noise of many voyces together* [*was*] *heard from the standing waters of Avernus,* [*viz. the lake of hell,*] *the fiends rejoycing at the returne of Euridice.*

* *Lost* [*or utterly cast away or destroyed.*]

* *Wretched woman.*

* *What madnesse,* [*ab*] *so great* [*hath undone us.*]

‖ *The commandement of Pluto calls mee backe.*

was comming out of the infernall darkenesse into the light of this world; and yet even there overthrew his labours and hopes againe, onely forgetting that law of *Proserpina* the Queene of hell, in looking backe unto his *Euridice*.

c Which is also further amplified by the causes and manner therof. That a sudden madnesse thorough the vehemency of his affection, caught away his unwary mind to looke backe unto his *Euridice*, (which though it was a great fault against such a law, and upon such a peril, yet was it a fault that in that case might well have been pardoned if the infernall spirits could pardon any thing. Notwithstanding he onely standing still, and but casting his eye behind him to her at the first glimpse of the light lost all his hope; the grant of the merciless tyrant being utterly made voyde. *d* Then followeth the lamentable moane and woe of both of them thereupon.

That though the fiends did exceedingly rejoyce therat, so that there was heard a great broken noise as of many voyces together, of those infernall spirits from the Avern ponds, yet they both lament; and first the poore wretch cries out unto her husband, that he had undone both her and himselfe, demanding what so great a madnesse in him had undone them both? for that the cruell destinies now called her backe to hell againe.

And the ſleepe of death began to cover her dazeling eyes.

And ſo ſhe bids him farewell, for that ſhee perceived her ſelfe to be borne away, being compaſſed about with a dreadfull darkneſſe.

And then ſtretching out her feeble hands unto him, which ſhee told him were none of his:

Having ſpoken, ſhe vaniſhed ſuddenly out of his ſight, like ſmoke vaniſhing into the thin aire, ſo that ſhee ſaw him not after.

And he poore man catching at her ſhadow all in vaine, and deſirous to have ſpoken many things unto her, and to have gone after her, yet could not.

For that the Ferriman of hell would not ſuffer him any more to paſſe the fen betweene the living in this world and the infernall ghoſts.

e This woefull diſtreſſe of *Orpheus*, the Prophet *Proteus* amplifieth againe, adorning it with this demand, what he ſhould have done in this caſe, whither hee ſhould have betaken himſelfe, having his

* *Doth hide my lights* [*viz. eyes ſwimming* [*in teares.*]

‖ *O Orpheus farewell.*

* *I am carried.*

* *With a huge great night.*

* *And I alas not thy* [*wife*] [*as thou imaginedſt.*] *It is an anſwer to that before,* Euridicem ſuam reſpexit.

‖ *The weake* [*or feeble*] *palmes of my hands.*

* *And fled away divers* [*or aſunder from him*] *ſuddenly out of his eyes, even as the ſmoake mixt together flyeth into the thin winds or blaſts.*

* *Furthermore* [*or further.*]

* *Shadowes.*

* *Willing.*

‖ *Charon that carried ſoules over the three rivers of hell, Acheron, Cocytus and Styx, as the Poets faine: whence ſome of the heathen have been wont to put a little peece of money into the mouthes of the dead to pay for their ferriage or fare.*

* *Suffered him.*

‖ *Styx.*

* *Set againſt* [*them.*]

* *Carry himſelfe.*

deſtinies call me backe againe: and ſleepe [of death] * doth cover [my] dazeling eyes.

And now ‖ farewell [for] * I am borne [away] compaſſed about * with a dreadfull darkneſſe.

* And ſtretching out to thee (alacke not thine) ‖ [my] feeble hands.

[Thus] ſhe ſpake, *and [vaniſhed] ſuddenly out of his ſight, even as the ſmoake being mixt together flies divers wayes into the thin aire: neither ſaw ſhe him * after catching at [her] *ghoſt all in vain, *and deſirous to ſpeake many things unto her nor yet ‖ the ferriman of hell

* Would ſuffer [him] te paſſe over any more ‖ the fen * ſet betweene [the living and the infernall ghoſts.]

e What ſhould he do? whither ſhould he * betake

take himſelf, his wife being *violently taken from him twiſe?

With what * lamenting ‖ ſhould he move *the fiends, [or] with what voice [might he *intreate] the Gods?

*But ſhe ‖ now cold, *ſwims [back] in the Stygian ferriboate.

f * They ſay that he [then] mourn'd ſeven whole moneths * together [without reſt,]

*Vnder a verie loftie rocke in the open aire, *neare unto the ſtreames of Strymon forſaken [of all people], *and that he oft repeated theſe ſame things under thoſe] cold caves,

* Taming the tigers, and ‖ moving the okes with [his] *ſong.

g * Like as the nightingale mourning under the ſhade of a poplar tree, ‖ complaines for her yong ones being loſt: *which the * hard hearted

* *Snatched away.*

* *Weeping.*

‖ *Could he move.*

* *The infernall ſpirits or divels.*

* *Move the [infernall] powers.*

* *She indeed,*

‖ *Being dead,*

* *Did ſwim [or was carried backe in the ferry boat of hell.*

* *[Men] ſhew [or report] him [viz. Orpheus] to have wept.*

* *In order [without intermiſſion.]*

* *Vnder an airie rocke, [viz. highin the aire.]*

* *At the mave [viz. water] of Strymon a river of Thracia, having in ſome places no people neare unto it, by means of fens and lakes by it, and oft overflowing.]*

* *And to have oft rolled over theſe things.*

* *Aſſwaging the Tigers, [viz. the fi rceneſſe of the tigers, or delighting the cruell wilde beaſts.]*

‖ *Making the very okes to move.*

* *Verſe.*

* *What a one [or ar] the nightingale ſorrowing [or Lamenting] under a poplar ſhade.*

‖ *Bewailes her yong ones being loſt.*

* *Which [yong ones.]*

* *Hard plowman.*

wife thus violently taken away from him twiſe: by what lamentations he could ever poſſibly either move the fiends, or intreat the gods

And that ſhe now being cold, ſwimmes backe in the Stygian ferry-boat.

f For *Orpheus* likewiſe, *Proteus* amplifies and ſets out his lamentation both by the time, places and effects, and finally by his miſerable death. For the time; that mē ſay that he mourned ſeven whole moneths together without ever taking reſt.

And for the place, that this he did under a high rocke neare unto the river Strymon, a place little inhabited thoreugh lakes and fens, oft repeating his old ſong.

Alſo for the effect of his ſong, that there he tamed the Tigers with his muſicke, and made the very oakes to move.

g This he illuſtrates by a moſt apt ſimilitude taken from the nightingale. That like as ſhe mourning under the ſhade of a poplar tree, complaines in moſt dolefull ſort for the taking away of her yong ones by a hard hearted plowman, who finding them, drawes them out of their neſt unfledged, even ſo did he.

And like as ſhee wailes all night long, & ſitting upon ſome branch ever renewes afreſh her wofull note, filling all places farre and neare with her dolefull complaints, ſo likewiſe did *Orpheus*.

b Afterwards he enlargeth and ſets out yet further, the exceſſe of his mourning that it was ſo great, as no new love or marriages could move his mind at all:

But that he wandred penſive all alone in the moſt cold countries, both through the frozen Scythian coaſts, and neare the river Tanais, which is uſually covered with ſnow; and up and downe the cold Rhiphean mountains never free from froſt, alwayes dolefully complaining for his *Euridice* ſo taken from him violently, and the grant of *Pluto* thus utterly made voyde.

And finally, that his mourning was ſo exceſſive & ſo endleſſe, that he came to deſpiſe all other women in regard of his *Euridice*. Whereupon followed his miſerable death by the women of the Cyconians, who ſeeing themſelves and all other women ſcorned by him, pluckt him in peeces amongſt them, yea they drag'd & ſtrewed his quarters through the broad fields, at the time of the ſacrifices of their gods, even at their *Bacchanalia*,

‖ *Marking*

* *Featherleſſe, [viz before they had feathers.]*

* *Weepes.*

* *In a branch, [viz. on a bough of that tree from whence her yong were taken] begins againe.*

‖ *Her deſolate ſong.*

* *Verſe.*

* *All abroad.*

* *Sorrowfull [mourning or lamentable] complaints.*

* *No Venus [or luſt.]*

* *No marriages have bowed, [viz. moved or inclined [his] mind.*

* *He viewed all alone the Hyperborian ice, [viz. the cold countries of the North towards the North pole.]*

* *Snowiſh [or white with ſnow, or ever mixed with ſnow.]*

* *And alſo [he wandred through] the fields never deprived of as a widow, [viz. never voyde of] the Rhipean boare froſts [viz. the froſts upon the Rhipean hils.]*

‖ *His wife Euridice.*

* *Gifts of Dis, [the god of hell] all in vaine.*

* *For which gift [viz. in reſpect of which Euridice] the mothers of the Cycones being deſpiſed.*

‖ *The Cycones are a people of Thracia dwelling neere the river Hebrus.*

* *Deſpiſed [by Orpheus.]*

‖ *Plucke Orpheus in peeces being then but a youth, and ſtrewed his quarters thorough the broad fields at the time of the ſacrifices and night ceremonies which they uſed at their feaſts of Bacchus.*

* *Spread [or ſcattered]*

ted plowman

‖Obſerving, drew forth out of [their] neaſt * unfledge; but ſhe * wailes [all] the night, and ſitting * on a bough, renewes afreſh ‖ her miſerable * note, and fils the places * farre and neare with [her] * dolefull complaints.

b * No love: * no new mariages could move his mind.

* He all alone wandered about the frozen Scythian coaſts, and the river Tanais * covered with ſnow, * and eke the fields never without the Rhiphean froſts, complaining for ‖ [his] *Euridice* taken [from him] violently, and the * grant of *Pluto* utterly made voide; * in regard of which moſt precious gift, the women of the ‖ Cycones being * ſcorned, ‖ * dragged and ſcattered

the yong man pluckt all in peeces thorough the broad fields, amongſt *the ſacrifices of [their] Gods, and *the night ceremoniall rites of *Bacchus*.

* *The holy things of the Gods.*
* *The rites or ceremonies of Bacchus [wont to be celebrated in the night at their Bacchanalia or feaſts of Bacchus.]*

And then withall when as the river *Hebrus OEagrius [of Thracia] carrying [his] head plucked away from [his] white marble necke, * tumbled [it] in the midſt of the ſtreame, * [his] very voyce and tongue now cold called *Euridice*, ‖ ah miſerable *Euridice*, * even when his ſoule was flying away.

* *Hebrus a river of Thracia, called OEagrius of OEagrius, king of Thracia, and father of Orpheus as is thought.*
* *Rolled [it] in the middle gulfe [viz. midſt of the gulfe [or ſtreame.]*
* *The voyce it ſelfe and the cold tongue did call Euridice.*
‖ *Alacke Euridice poore wretch.*
* *[His] ſoule flying away [or departing] viz. when his ghoſt utterly departed.*

The banks ‖ reſounded *Euridice* * thorough the whole river.

‖ *Reſounded with the Eccho.*
* *In the whole flood.*

i * Theſe things [ſpake] *Proteus*, and caſt himſelfe * into the depth of the ſea.

* *Proteus ſpake [or anſwered] theſe things, and gave himſelfe i'y a throw.*
* *Into the deepe ſea, [viz. leapt into the depth of the ſea, or maine ſea.*

* And where he threw in himſelfe, he whirl'd about the * foming waves under the round turning

* *And which way he gave [himſelfe.]*
* *Frothing wave, [or water] under the whurlepis [or upper crowne of the waters.]*

of

bacchalia, when they celebrated their night ceremoniall rites to *Bacchus* in moſt odious manner.

And which is of all other moſt memorable, that yet his love remained ſuch to his *Euridice*, that when as his head being pluckt off from his white marble necke, was throwne into the river Hebrus, as it tumbled up and down in the middeſt of the ſtreame, his voyce & tongue, though hee was now cold, called ſtill *Euridice*.

Ah miſerable *Euridice*; even when his ſoule was flying away.

So that the banks thorough-out the whole river reſounded ſtill *Euridice*.

i This was the ſum of the anſwer of *Proteus*. And when he had made an end of his ſpeech, the Poet ſheweth how he caſt himſelfe into the depth of the ſea.

And how where he threw in himſelfe, the waters whirl'd about their foaming waves under the round turning of the ſtreame.

k Yet that his mother *Cyrene* who had secretly withdrawn her selfe to hearken, and carefully to looke to the comfort of her sonne, departed not from him so as *Proteus* did; but seeing him in much perplexed feare, spake unto him most chearfully: That he might now put away all sorrowfull cares out of his mind, for that hee understood the cause of all his woe.

That all his losses were for that violence offered to *Euridice*, & for her death ensuing thereupon, for whose sake the Nymphes with whom shee used to dance in the green woods, sent all that miserable destruction upon his bees.

After also having thus manifested unto him the cause, shee shewes him likewise the remedy.

That he must humbly offer gifts unto those Nymphs of the woods, (which as shee tels him were easie to be intreated) and that he must adore them, craving peace: because they would easily be appeased so, and grant him his requests.

* *But Cyrene [the mother of Aristeus [did] not [so,] [viz. cast not her selfe likewise into the sea, nor yet feared.*

‖ *Being very fearefull.*

* *It is lawfull to put away sad cares out of [thy] heart.*

‖ *Euridice Orpheus wife.*

‖ *The whole cause.*

* *From hence.*

* *She practised dances.*

‖ *Woods.*

‖ *Have thus destroyed [thy] bees.*

* *To [thy] bees.*

* *Thou being suppliant reach [out] gifts.*

‖ *Seeking reconciliation.*

‖ *Adore.*

‖ *The gentle Nymphes of the woods, [viz. the Goddesses of herbes and flowers, gentle or easie to be intreated.*

* *For they will give leave unto [thy] vowes or wishes] and will remit their angers, [viz. they will be pacified.]*

‖ *Of preying [or making supplication] unto them.*

l And withall she directs

of the streame.

k *But *Cyrene* [departed] not: for why, shee of her owne accord spake unto [her sonne] ‖ fearing [much:]

[My] sonne, [quoth shee] *thou mayest put away sorrowfull cares out of thy mind.

‖ Shee [of whom *Proteus* spake, is] ‖ all the cause of the disease: * hereon the Nymphes with whom * she used to dance in the high ‖ groves ‖ have sent [this] miserable destruction * on thy bees. *Thou [therefore] humbly offer gifts ‖ craving peace, and ‖ worship ‖ the Nymphes of the woods [which are] easie to bee intreated.

* For they will grant [thy] requests, and qualifie [their] wrath.

l But I will first tell thee in order, what is the maner ‖ of intreating [them.]

Choose

Chooſe out foure * ſpeciall bulls || of excellent body, * which feed for thee now upon the tops of green || Lyceus mount, and as many heifers * of necke untouched.

* Make for theſe alſo foure altars neare unto the ſtately temples || of the Goddeſſes: || and let out the ſacred blood forth of [their] throats.

And alſo leave the very bodies * of the buls in a grove full of greene leaves.

After * when as the ninth morning ſhall appeare,

Thou ſhalt ſend unto *Orpheus* [ſome] ghoſtly ſacrifices, [namely] *poppies cauſing forgetfulneſſe:

And thou ſhalt likewiſe] * offer a blacke ſheepe, and ſhalt goe ſee || the grove againe.

[There] ſhalt thou ||worſhip *Euridice* appeaſed with a heifer ſlaine.

* *Chooſe* [*or picke out.*]

|| *Of body peereleſſe or matchleſſe.*

* *Which now feed upon the tops of greene Lyceus for thee.*

|| *Lyceus a hill of Arcadia.*

* *With necke untouched,* [*viz. which never bare yoke,*] [*becauſe the ſacrifices muſt be whole and untouched.*]

* *Appoint to theſe foure altars at the high temples. Foure, as it may ſeeme according to the number of the foure windowes and windes mentioned before.*

|| *Of theſe Nymphes.*

|| *And kill theſe buls.*

* *Of the oxen in a leavie grove.*

* *When as the ninth morning ſhall ſhew her riſing,* [*viz. in the morning of the ninth day.*]

Orphei caſus Græc.

* *Deadly poppies,* [*viz. cauſing forgetfulneſſe unto death, if they be very much.*]

* *Kill* [*for a ſacrifice*] *a black ſheep*] [*becauſe the infernall ſpirits are delighted with blacke ſacrifices.*]

|| *The grove where the bodies of the buls are.*

|| *Adore Euridice being appeaſed,* [*viz. ſeeking to appeaſe her with a heifer offered to her.*

him in order what the manner of his intreating them muſt be.

That he muſt chuſe foure principall buls of moſt excellent bodies of all thoſe which feed upon mount Lyceus in Arcadia, and as many heifers which never had born yoke.

And that he muſt make for theſe foure altars neare unto the Temples of the Nymphes.

Where he muſt kill them, ſo letting out the ſacred blood out of their throats.

Alſo that hee muſt leave the bodies of theſe in a grove full of greene leaves.

And that the ninth morning after hee muſt offer ſome ghoſtly ſacrifices to *Orpheus.*

As namely of poppies, cauſing forgetfulneſſe.

And alſo a blacke ſheepe.

And then go and viſite the grove againe where their bodies lie.

There to adore *Euridice*, offering to her a heifer to appeaſe her likewiſe.

m All which things the Poet sheweth how *Aristeus* did accordingly without delay, obeying in all things the precepts of his mother.

How he came into the Temple, erected foure such altars as she had directed him.

And also how hee brought foure such choyse buls and as many heifers of untouched necke.

And after when the ninth morning did appeare, he sacrificed to *Orpheus* as he was commanded, & went againe unto the grove.

n Then the Poet relates the effects of all, how every thing answered his desire.

That here they did behold a sudden wonder, and almost uncredible to be spoken.

That first bees made a buzzing noyse thoroughout all the bodies of the beasts.

And then issued as it were boyling out of their burstен ribs and hides.

m * There was now no delay, [but] ‖ he forthwith * obeyed ‖ the precepts of his mother:

Comes unto the Temples, [and] ‖ reareth up the altars, ‖ shewed [unto him.]

[And] brings foure * choſen buls of * excellent body, and as many heifers * of untouched necke.

Afterwards * when as the ninth morning did appeare,

* *Aristeus*] sends to *Orpheus* the ghostly sacrifices, * and went again unto the grove.

n [And] here indeed they doe behold a sudden * wonder and marvellous to be spoken, bees ‖ for to make a buzzing noyse * throughout the dissolved bowels * of the beasts in their whole * bellies, * and [as it were] * with heate to issue boyling out from their burstен ribs.

* And

* [There was] not [any] delay.
‖ *Aristeus.*
* *Dispatcheth* [*or puts in execution.*]
‖ *The Commandements.*

‖ *Erecteth or buildeth the altars.*
‖ *Directed* [*by his mother.*

* *Buls pickt out* [*viz. singular.*
* *Excellinge or notable.*
* *Their necke being untouched,* [*viz. which never bare the yoke.*]

* *When as the ninth morning had brought in her risings,* [*viz. early in the morning on the ninth day after.*

* *He sends the infernall sacrifices to Orpheus,* [*viz. he sacrificed to Orpheus,*]
* *And visited againe the grove,* [*viz. where the bodies of the beasts were left.*]

* *Monster.*

‖ Stridere & effervere tertiæ conjugationis ut olim.
* *Throughout the molten bowels,* [*viz. dissolved by putrefaction.*]
* *Of the oxen.*
* *Wombe* [*viz. bodie.*]
* *To boyle out* [*viz. to issue out as it were boyling.*]

* And mighty clouds [of bees] t'be drawne [in length] and now ‖ to flow together knitting * in the top of a tree, and ‖ to send downe * a cluster like a grape from the * limber boughes.

o * These things I sang ‖ upon the tillage of the fields, and [ordering] of cattell.

* And concerning trees, whilst * that great *Cæsar* ‖ thundereth with warre ‖ at the deepe Euphrates, * and [as] a victorious conquerour giveth lawes amongst a willing people, and [thus] * prepares a way for heaven.

* Sweet Naples * entertained at that time me *Virgil* flourishing in the studies * of unrenowned vacancie.

* *And unmeasurable clouds to be drawne along, [viz. swarmes like cloads.]*

‖ *To swarme and knit.*

* *In a chiefe [or high tree,] [viz. high in a tree]*

‖ *To let downe,*

* *A grape, [viz. to hang downe in a great cluster like a huge bunch of grapes.*

* *Bowing or binding, &c.*

* *I sang these verses, [viz I writ these things in verse.]*

‖ *Of or concerning the manner of the tillage of the fields,*

* *And upon trees.*

* *That great [viz. mighty and most renowned [Augustus] Cæsar.*

‖ *Fighteth valiantly and terribly like the thunder, against the Parthians, having overcome the Armenians.*

‖ *Neare the river Euphrates.*

* *And being a conquerer ordaines lawes amongst a people willing to be governed and to submit themselves.*

* *Affects a way to heaven, [viz seeks by valorous acts.*

* *Parthenope, [viz. Naples a most famous citie of Campania, called first Parthenope (one of the Syrenes so named buried there]*

* *Nourished me.*

* *Of unnoble idlenesse, [viz. of Poetrie, which requires a kinde of idlenesse in vacant time from businesse, according to that of the Poet,* Carmina secessum scribentis & otia quærunt. *It is also called unnoble, because learning commonly brings so little honour or riches through mens unthankefulnesse, or lacke of respect, or for that idlenesse brings no honour.*

And presently after they saw huge multitudes of them, like mighty clouds drawn out in length, waving in the ayre, and for to swarme together knitting in the tops of trees, to hang downe like great clusters of grapes from the limber boughes.

o Thus the Poet having made an end of his long story of *Aristeus*, concerning the recovery of his bees, and for the manner of repairing them when all the stocke is utterly decayed, comes to the conclusion of the whole worke of his Georgicks, with a briefe rehearsall of all the things contained therein, and also of the time and place in which hee wrote. That these things he had sung of the tillage of the fields, and of ordering of cattell, and concerning trees.

And this at the time when as *Augustus Cæsar* thundered in warre against the Parthians, having subdued the Armenians, and was ordaining good lawes amongst a wicked people; and so was preparing a way for heaven, or at least for divine honours in the earth. And finally that he wrote these bookes of his Georgickes at Naples, flourishing in his study of Poetry, which he calls ignoble vacancie.

Like as he had before ina ſporting maner ſung his ſongs of ſhepheards, viz. his Eclogues: and therein being very audacious thorough the fervency of his youth, had recorded firſt his *Tityre tu patulæ recubans ſub tegmine fagi.*

* *Who have played the verſes of ſheepheards, and being audacious in* [*or by my*] *youth* (O *Tityrus*) *ſang thee under the covert* [*or ſhade*] *of the broad ſpreading beech,* [*viz.* Tityre tu patulæ, *&c. meaning his Paſtorals, whereof that* [*viz.* Tityre tu patulæ] *was the firſt.*

[Even mee] * who ſporting ſang the ſongs of ſheepheards, and foole-hardy through my youth recorded thee (O *Tityrus*) under the covert of the broade beech-tree.

FINIS.

And secondly by abiding the deepest snowes.

Thirdly, by suffering the most scorching heate in the hottest countries of the world, neare the burning line, and in the parching Sun, when all things seeme to begin to die with heat.

Whence *Gallus* concludeth that love overcōmeth all things, and therefore he must needs yeeld to love.

k Here *Virgil* speakes himselfe, and concludeth this Eclogue with an Apostrophe and invocation of the Muses, that *Gallus* might accept of his homely verse; that the Muses themselves would make these verses meet for *Gallus*, whilst he is still making up his wicker stuffe, viz. perfecting his other Pastorals.

j And thence hee laboureth to expresse his love to *Gallus*, how

|| *Hebrus the river of Thracia.*

* *In the cold, being in the midst [or in the midst of the cold, or amidst the cold.*

* *And undergoe [viz. endure to travell in the snowes of Scythya in the Winter.*

|| *Al. Snowes of Sithon a mountaine of Thracia.*

* *Nor if we sit turne about [viz. attend] the sheepe of the Ethiopians under the signe of Cancer, [viz. in the hotest scorching heat.*

|| *When as the highest trees doe seeme to scorch and die with heat.*

|| *Every thing [viz. every living creature, to make them yeeld to satisfie it.]*

|| *Let us yeeld to love, [viz. let us also suffer our selves to be overcome by it, or we may also yeeld to love.*

|| *Yee Muses.*

|| *It shall suffice that your Poet [Virgil] hath sung these songs [viz. verses.]*

* *Whilst he sits and weaves [or plats] a little pannier [or maund] with a slender bulrush.*

Hybiscus *is here taken for a rush or twig. And here he seemeth to meane his Pastorals, which he writes in a low style.*

|| *Of the Pierides set before in the 3. 6. and 8. Eclogues.*

* *Greatest [verses] viz. fit and meet for Gallus, [viz. that he may receive them with the like affection as I have written them.]*

|| Heber * in the midst of Winter.

* And should undergo ||the *Al.* Scythian snowes of the watery Winter [season.]

* No nor yet if we should tend the sheepe of the Blackamoores, when the Sun is in Cancer; || when as the barke dying, parcheth in the high Elme.

Love overcommeth ||all things, || and [therefore] let us [likewise] yeeld to love.

k Oh || ye Goddesses, || it shall [now] be enough for your Poet to have sung these [sonnets.]

* Whilst he sits still, and makes a little basket of small limber twigs.

Oh Muses of || Pierius, ye shall make these [my] * chiefest [songs] [most acceptable] unto *Gallus*.

l To *Gallus* [I say] * whose

* whose love growes so much in mee every houre,

* The love of whom increaseth so much to me in houres, [viz. every houre.]

* As the greene Alder tree spreads it selfe abroad in the prime of the Spring.

* How much the greene Alder tree (subject) it selfe [viz. grows spreading abroad downward and cach way] in the new spring [or in the beginning of the spring, or in the flourishing spring.]

m Let us arise: the shade is wont to be * noysome unto them that sing;

* Grievous to [men] singing, [viz. to sheepheards when they sing, lying under the shadowes of trees.]

The shadow of the Juniper tree is ‖ grievous: shadowes [of trees] doe hurt * even the very fruits.

‖ Noysome [or hurtfull, [viz. is especially hurtfull.

* The fruits also, [viz. corne or whatsoever groweth under them.]

n [Oh ye my little goats] * full fed, goe home, * the evening comes, * get you gone [my] goats.

* Being full.

* The evening starre comes, [viz. doth shew it selfe.]

* Goe ye [my] little goates.

Ite, ite, Apostr. & Epan.

his love towards him did increase continually; and this by an argument à pari. That it increased as much each houre, as the alder trees shoots forth in the prime of the Spring.

m Afterward taketh occasion to end this Eclogue frō the danger of the place where he sat, viz. under a Iuniper tree, the shadow whereof is especially hurtfull, as the shadowes of all trees are to things growing under them, & therefore he should arise.

n And finally he shuts up all by turning his speech unto his goats, that they might now goe home, both being full, and the evening starre now shewing it selfe.

THE FOURTH BOOKE OF VIRGILS *Georgicks.*

* *There are foure bookes of* Virgil *called* Georgica, *meaning* Georgica carmina, *or* documenta georgica, *that is, instructions of husbandrie, of* γαῖα, *terra, whereof is made* γέα, *and of* ἔργον, *opus, of which comes* γεωργός, *agricola, an husbandman, and* γεωργικός, *agri colendi peritus, viz. skilfull in husbandry. The first of these bookes is concerning corne; the second of trees, especially of vines; the third of cattell; this fourth of Bees.*

THE ARGVMENT.

THe * Poet in this fourth booke doth prosecute most fully the ordering of Bees, and the manner of making honey; which part was the last in the generall proposition of the whole worke. And whereas ‖ this argument * was of so small an extent, that it might be * contained with a few verses, he ‖ dilates it by divers ‖ digressions, and amplifies, and adornes it by most pleasant ‖ translations. For he assignes even to the Bees their certain Common-wealth, giving unto them Kings, Campes, * Princes Courts, Cities, people, offices, * exercises, and manners; and that with so great fitnesse, that he no where * departs from his purpose, as * forgetting * his borrowed

* *[Virgil] doth prosecute most copiously the care of Bees, and the reason of mellification in this fourth booke.*

‖ *The subject matter of this booke.*
* *Was so straight [or narrow.]*
* *Consumed or spent.*

‖ *Enlargeth it.*
‖ *By-matters [from the point.]*
‖ *Borrowed speeches and comparisons.*

* *Halls of their chiefe governours, or common halls.*
* *Studies or delights.*
* *Exceeds.*
* *Unmindfull of.*
* *His owne translations.*

borrowed ſpeeches [and compariſons.]

* This booke may alſo be * divided into two parts: * for in the former part of it, he proſecutes the care of defending and preſerving Bees: * in the latter he ſets downe the way by which Bees may be repaired againe when they ſhall be * utterly dead and gone. He makes one *Ariſtæus* a ſheepheard, the author of this invention; * who is thought to have firſt repaired his Bees being loſt, * by certaine yokes of oxen which hee had killed [to that end.]

* *And this booke.*
* *Cut.*
* *For he proſecutes the care of defending, &c. in the former part of it.*
* *He proſecutes [or accompliſheth] the reaſon [or way] whereby they may be repaired again, when they ſhall die utterly, in the latter [part.]*
* *From the foundation.*
* *Who is beleeved to have repaired firſt his loſt Bees, [viz. his Bees being dead.]*
* *By the meanes of certaine beaſts which he killed, and uſed to that purpoſe.*

*Another Argument of Herennius Modeſtinus *a Lawyer.*

* *A Counſeller at the Law.*

THe Poet ſhewes * next after the fragrant kingdomes * of hony diſtilling from the aire:

* Moreover the Hyblean Bees, & ‖ the waxen houſes of their hives.

And withall what flowers [are to be * made choyſe of] for Bees, and alſo ‖ what ſwarmes are to be choſen.

And finally *[he ſhewes] the dropping honey combes, Gods heavenly gifts.

* *Forthwith [or now afterwards] the kingdomes ſmelling againe [or ſweet ſmelling kingdomes.]*
* *Of any hony [viz. falling from, or made, or gathered in the aire.*
* *And alſo the Bees of Hybla, Syneed.*
‖ *Their hony combes.*
* *Choſen.*
‖ *What ſwarmes of Bees.*
* *[He ſhewes] alſo the moſt hony combes, being [illegible] gifts.*

a I Will foorthwith * dispatch || the heavenly * gifts of honey distilling from the aire: oh [worthy] *Mæcenas*, || * looke on this part likewise.

* I will declare unto you * admirable sights of things [so] light; both the || couragious Captaines, * and also the manners, * studies, people, and * skirmishes of [that] whole Nation [of the Bees] || in order.

6 The labour || is in a small [matter,] but the glory is not small, if [those] * adverse powers * will suffer any [man] [to prosper,] and [if] *Apollo* being called upon, * will heare.

b * First of all a seat and standing is to be sought out for the Bees; * whereto there neither can be || entrance for the windes: (for why, the windes * doe hinder [them] to carry home their

a These words containe the proposition of this fourth booke, according to the distribution in the very entrance of the first booke. Only the transition is more obscure than in the former bookes thus in effect. Having dispatched my verse concerning cattell, which was my third part, I will now proceed to the ordering of Bees, which is the last. Wherein by an Apostrophe or turning his speech to *Mæcenas*, to whom he dedicated these books he stirs him up, and so all who shall read it, to attention, from the admirablenes of these things whereof he is to speake, (being so small in shew) concerning the whole government of bees, their Captaines, manners, studies, people, skirmishes, and the like. Secondly, that though the labour be but in a small matter, yet the glory comming of the skil, is not smal, so that the Gods be favourable, and hinder not.

1 The old Romans used to pray unto certaine Gods to helpe them, and to others not to hurt them, as to *Vejovis*, *Duerra*, and *Robigus*, &c.

b And that he may proceed in order, he sheweth that first

* *I will execute [or accomplish] forthwith.*
|| *Gifts sent from heaven, and of a very heavenly or excellent nature.*
* *Of a very honey.*
|| *Accept favourably this part of my worke of husbandry concerning Bees, like as the former.*
* *Behold also*
* *I will speake [or shew] to thee.*
* *Wonderfull spectacles [or shewes, as in Playes] of light things, [viz. things but small, or not so much accounted of.*
|| *Valorous Leaders [or guides, or Kings.]*
* *And also [I will shew unto you.]*
* *And studies [viz. endevours or exercises.]*
* *And people.*
* *Battels or warres.*
|| *Duly or plainly.*
|| *[Viz.] in the care about the ordering of bees, yet the glory which comes to the husbandman is not small.*
* *Left [viz. overthwart, unlucky, noysome, shrewd, or hurting divine powers.*
* *Doe suffer any man.*
* *Doth heave, [viz. doe direct and prosper.*
* *In the beginning a seate [is to bee sought] for the Bees, and a standing is to be sought.*
* *Whither neither an entrance can be to the winds.*
|| *Passage.*
* *Doe forbid.*

their * ſuſtenance;)

10 Nor yet the ſheepe nor wanton kids || can often leape upon the flowers, ||or the heifer paſturing in the fields,

|| Can ſtrike downe the dew, and waſte the riſing herbes.

* And let the ſpeckled newts [having] || ugly backes, be farre away

|| From [their] fat ſtals, and alſo * the bee-eaters and other birds:

And [ſpecially] * the ſwallow * markt on the breaſt with bloudie hands.

16 * For they ſpoyle all farre about, and carry in their mouthes the flying [bees] a pleaſant meate unto their || pittileſſe neſts.

* But let there be cleare ſprings and ſtanding ponds greene with || moſſe, and || a little * brook running through the graſſe.

* *Food,* [*viz. nouriſhment or maintenance.*

|| *May oft bounce on the flowers, and tread them downe.*

|| *The wandring heifer,* [*viz. cattell going up and downe.*

|| *May ſmite the dew from off the herbes, and weare or ſpoyle the herbes which ſhould riſe up.*

* *And the lizzards painted* [*in regard of their foule backes* [*or upon their foule backes*] *let them be away,* [*viz. let them not be neare.*

|| *Filthy or horrible, as with painted circles in their backs.*

|| *From the full hives fat with hony.*

* Meropes, *birds haunting bee hives, and devouring the bees and their hony, called Wood-peckers or Eate-bees.*

* Progne. *How Progne Pandions daughter was changed into a ſwallow, ſee the ſixt booke of Ovids Metam. with Sabines Com. at large. She was turned into a ſwallow, as her husband purſued her for the ſlaughter of her ſonne Itis, the markes whereof are on her breaſt.*

* *Signed* [*in regard of her*] *breaſt.* Syn.

* *For they waſte all things all abroad, and they carry in* [*their*] *mouth them* [*viz. the bees*] *flying, being a pleaſant meat to their ungentle neſts,* [*viz. to their yong ones which devour the bees brought by their dammes.*]

|| *Cruell, hard hearted,* [*viz. nouriſhed with the death of other creatures.*

* *But liquid founta nes and ſtanding waters greene with moſſe, let be preſent* [*let them have, &c.*]

|| *Weeds growing in it, and after a ſort covering it.*

|| *A little ebbe ſtreame of water, not over two or three fingers deepe, wherein the bees delight.*

* *River flying* [*viz. running*] *by the graſſe* [*let it be preſent.*]

a fit ſtanding is to bee ſought out for bees; and ſo deſcribes the place meet for them, firſt by the things which are hurtfull to bees, that they may not be annoyed therby, but ſtand remote from them; as firſt the winds hindring that they cannot bring home their proviſion

Secondly, cattell, as ſheepe, kids, bullocks, or heifers, eating up, or treading down the flowers, on which they ſhould labour, or ſmiting off the hony dew from them.

Thirdly, venemous beaſts, as newts, lizzards, or the like.

Fourthly, birds, as bee-eaters, ſpoyling both bees and hony, and ſwallowes devouring them as they flye up and downe, and alſo carrying them to their yong.

Secondly, he ſets out the place by the things which are good for bees, or by the efficiét cauſes of their proſpering, as firſt cleare ſprings & fountaines, faire ſtanding ponds greene with moſſe, or little ſtreams running through the graſſe for the watering of the

bees, viz. where they may drinke moſt conveniently.

Secondly, trees, plants or herbes. Trees, as the palme over-ſhadowing the entrance of their hives, or the wilde olive to the ſame purpoſe.

Alſo banks of herbs or leſſe plants to allure the yong ones in the Spring to ſport abroad & to get them out of the heat.

And great trees in the way to ſerve them to light and reſt upon.

Thirdly, that they ſhould have boughes of trees, as of ſallowes or the like, to be layed overthwart in the water.

Or great ſtones to be let therein, for the bees to ſave themſelves or for to reſt upon.

And that they may ſpread their wings, laying them open againſt the Sun, if the winds ſhall plunge any of them into the water.

|| *See that there be palme trees [viz. date trees or the like.*

* *The porch.*

|| *Great olive tree, [viz. ſome other great trees which the bees like beſt.*

2,1 That when the new kings ſhall leade [forth] their firſt ſwarmes:

* *In their ſpring, [viz. the time meet for their firſt going out.*

* *Yong bees.*

* In their owne ſpring time, and [their] * youth ſent out from their honey combes ſhall ſport [abroad,]

* *The banke neare may invite [viz. allure or entice them] to depart [or give place] to [or from] the heate [of the Sunne into the ſhadow.]*

* The banke neareby may invite them to get [themſelves] out of the heate,

* *And the tree meeting [them] may hold [or receive them]*

* And that the tree full in their way may entertaine them || with [her] branching harborowes.

|| *With her boughes full of greene leaves, for the yong bees to light upon.*

2,5 * *Whether the moyſture [viz. water] ſhall ſtand ſluggiſh, [viz. ſtill, not moving,] or whether it flow [viz. run] continually:*

25* Whether the water ſhall ſtand ſtill, or whether it runne, || caſt ſallowes overthwart, and great ſtones || into the midſt [of it.]

|| *Caſt into the midſt [thereof] willowes layed acroſſe and big ſtones.*

|| *Into the midſt of the water for the bees to light upon.*

* *That [the bees] may ſtand ſure upon.*

* *Often bridges [viz. lying thicke together or many.*

* That [the Bees] may reſt upon * bridges layd thicke together, and [may] || lay open their wings unto the Summer Sunne;

|| *Spread abroad.*

Sunne; if that perhaps
* the violent Eaſterne
winde ſhall ſcatter them
‖ lingring overlong, * or
ſhall plunge them into
the water.

30 * About theſe [places] [let there grow] greene * Caſſia, and *wilde thyme ſmelling all abroad, and ſtore of ‖ winter ſavory *ſmelling ſtrong; and let the *banks of violets *drink the moiſtening water-ſprings.

c And alſo the hives themſelves, * whether you have them ſewed [and made] with hollow barks, or woven with limber twigs,

35 Let them have narrow entrances; for Winter *hardens hony with the cold; * and heate [in the Summer] diſſolves and melts the ſame.

* The violence of both theſe is ‖ to be feared alike to bees: * neither do [the bees] themſelves in vaine

* *The headlong Eaſt wind.*

‖ *Staying long abroad.*

* *Or ſhall drowne* [*viz. dip them*] *into Neptune,* [*viz. ſhall caſt them headlong into the water.*

* *Let green Caſſia* [*flouriſh*] *about theſe* [*places*] *or bee-grounds.*]

* *Of Caſſia ſee before in the ſecond Eclogue.*

* *Wilde bettony* [*ſmelling like wilde marjoram, or it may be taken for ſavorie*]

‖ *Hyſope.*

* *Caſting out a ſavour grievouſly,* [*viz. ſmelling very ſtrong, or being ſtrong of ſent.*

* *Beds* [*or borders*] *of violets.*

* *Drinke the watering* [*or moiſtening*] *ſpring,* [*viz. let them be planted neare the water ſides, where they may draw moyſture.*]

* *Whether* [*they ſhall be*] *ſowed to them with hollowed barks,* [*viz. whether you ſhall make them of barkes of trees ſewed together,*] *or whether they ſhall be woven with a limber twig* [*or ozier*] *viz. made of rods.*

* *Doth make thicke* [*or doth thicken*] *or make hard*] *the honies.*

* *And heate vemits* [*viz. diſſolves*] *the ſame* [*honies*] *being molten* [*viz. made thin, that is, heate melts and diſſolves them.*

* *Both the violence* [*of cold and heate*] *is to be feared.*

‖ *To be feared to bees,* [*viz. to bee prevented.*]

* *Neither they doe daube in vaine, or without juſt cauſe.*

Fourthly, that they ſhould have ſtore of ſweet ſmelling herbs to be planted round about the waters, and about the hives, as namely Caſſia, wilde marjoram, winter ſavorie. 30

Alſo banks of violets, &c.

c Hitherto the Poet hath deſcribed the bee-garden, viz. the place fit for the ſtanding of bees: now he commeth to a ſecond precept concerning the hives, to ſhew what ones they muſt be, both for the matter and faſhion.

Firſt, for the matter, that they be made of hollow barks ſewed together, or of rods or twigs.

Secondly, for the entrances of the hives, that they bee narrow, to keepe out both cold and heate: 35 becauſe the Winter cold hardens the hony and Summer heat diſſolves it.

That the violence and danger of both theſe is to be feared and prevented alike, he prooves further, from the endevours of the bees themſelves againſt ſuch injuries of the weather.

That they ſtop cloſe all the little holes and rifts in their ſlives with wax, moſſe, flowers, and with a kind of glue more ſlimy then birdlime or pitch.

And that for more ſafety againſt all ſuch perill, they have been found to have made their houſes within the ground.

And in pumeiſe ſtones all eaten.

And ſo in trunkes of hollow trees.

Thirdly, for the better preſerving the hives from all ſuch violence of weather and other inconveniences, to daube them ſmoothly with mud, and to ſtrew leaves thereon to keepe the hives moiſt from chopping.

d After he proceedeth to give warning of ſuch things as are noiſome to the hives, like as he had before for the bee-gardens: as that the good huſband ſhold not ſuffer yeugh trees to grow too neare them; nor

* *Daube over.*

* *Strivingly or by ſtriſe.*

* *In the roofes [or houſes.]*

‖ *And ſtop.*

* *Vtmoſt parts [or skirts, viz. clifts or chinkes.]*

* *With* fucus: *ſome take this to bee meant of a counterfet kind of wax, but more pitchie, gathered of the gummes of trees; others for a kind of moſſe.*

* *Keepe or ſave.*

* *Offices or buſineſſes.*

‖ *Tough or gummie.*

‖ *The pitch of the pitch trees of Ida [an hill in Phrygia,]*

* *The Phrygian Ida.*

* *Have digged [their] houſe in holes digd out under the ground.*

* *Altogether [or deepely.]*

* *Cave, [viz. the hollowneſſe.*

* *Of a tree all eaten with rottenneſſe.*

‖ *Howbeit.*

* *Annoint thou [their] lodgings full of clifts [or rifts, or chinkes.]*

* *With ſmooth mud, [viz. ſmoothed on the outſide, or finely tempered.]*

‖ *Oxe dung or the like.*

* *Cherifhing [them,] [viz. to preſerve them from all violence both of heat and cold]*

‖ *And moreover caſt upon the hives thus daubed, leaves here and there, [viz. to keepe the mud or dung moiſt and from chinking.*

* *Neither ſuffer.*

* *Nearer to [their] roofes, [viz. hives.]*

* beſmeare with wax, * moſt painefully who ſhall do beſt the litle breathing holes * within their hives, ‖ and fill up the * rifts * with moſſe and flowers, and * preſerve a glue gathered to theſe ſame * ſervices, more ‖ clammy then birdlime [or] then ‖ the pitch of * Ida hill in Phrygia.

42 Oft times alſo (if the report be true) [the bees] *have made their houſes in caves digd within the ground; and they have been found * deepe in hollow pumeiſe ſtones, and in the * trunke * of an eaten tree.

45 ‖ Yet both * daube their clifted hives, *with ‖ mud layd ſmoothly on, * defending [them] round about, ‖ and alſo caſt aloft upon them, leaves thinly ſtrewd.

d * And ſuffer not the yeugh tree [to grow] *neare unto [their] houſes

ſes, nor burne ‖ red ſea-crabs * on your hearth; ‖ nor truſt the deepe fen [too much]

* Or where [there is] a noyſome ſmell of mud; or where the hollow *rockes ‖ do ſound with the beating [of waters,] and [where] * the likeneſſe of the voyce beat backe rebounds.

e That which remaines [is this] [that] when the golden Sunne hath chaſed away the Winter driven ‖ under the earth, and * hath again ſet open the skie with Summer light,

‖ They forthwith travell through forreſts and woods,

And * ſucke the purple coloured flowers, and alſo being light [of body] * doe ſip the upmoſt ſtreames.

Hereupon being chearfull, with what * delight I know not, they ‖ cheriſh [their] * brood, and

‖ *Crabs or creviſſes, which are red when they are ſod or burnt.*

* *In [thy] hearth [or chimney] whereby the ſmell may come to the bees.*

‖ *Let not your bees ſtand neare unto a moore or watery place being deepe.*

* *Or where the ſmell of mud [or dirt] is grievous.*

* *Stones.*

‖ *Doe make a noyſe.*

* *By beating upon.*

* *The image of the voyce offended leaps backe [viz. where there is a great Echo, which comes by the beating backe of the voyce.*

‖ *Unto the Antipodes, where it is winter when it is Summer with us.*

* *Hath unſhut [or opened] heaven with the Summer light, [viz. the pleaſant Sunne in the ſpring.]*

‖ *The [bees] preſently paſſe through uplands or launds.*

* *Reape [viz. either the nouriſhment or the proviſion upon] the flowers.*

* *Doe taſte lightly the upmoſt flouds, [viz. the upmoſt parts of the waters.* libare q. labiare, i. e. primis labris attingere.

* *Sweetneſſe.*

‖ *Nouriſh.*

* *Off-ſpring or iſſue.*

to burne the ſhels of ſea-crabs neare unto them: nor to let them ſtand over-neare to deepe fens or ſtanding waters.

Nor neare unto any filthy ſmel of mud, nor any great ſounding of waters.

Nor where there is a loud Eccho.

e Here now followeth a third precept concerning the worke of the Bees in the ſpring and in the Summer time. Where firſt the Poet deſcribes the Spring by the efficient cauſe of it, to wit, the Sunne, viz. when the Sun comming nearer unto us, hath with his light chaſed away the winter, and begins to bring the Summer: that then the bees travell forthwith farre and neare thorough forreſts and woods, and al other places where they may gather their proviſion.

How they ſucke it chiefly from the pleaſant flowers.

And being light of body, they ſip water whereſoever they find it.

And having ſo done, they returne home chearefully. And both cheriſh their brood, and maintaine their hives,

How hereupon they artificially frame their combes of wax and hony.

f Afterwards upon this occasion of their flying abroad, bee commeth to a fourth precept, for the retaining of their swarmes with sweet smels of herbs, & with sounds.

That when the keepers of them see a great swarme of them gather like a cloud, & waving in the sky, they then seeke waters, and a new house amongst the boughes of trees.

Therefore to the end that they may settle, they are to sprinkle the places with the usuall juyces of certaine herbes, as of balme, honysuckles, and the like; or to rub them with those herbs, and withall to ring or tinkle with basons, cimbals, and other such like sounding things, to keepe them from flying quite away.

Because by these meanes they will settle upon the places so sprinkled.

And will easily be gotten into new hives thus rubbed and prepared.

* [*Their*] *nests.*

* *From hence they beat out as with a hammer or weild, viz frame.*

* *Fresh wax by art.*

* *Frame their.*

‖ *Cleaving, gluish, gummie.*

* *You shall now see aloft a troupe* [*of bees*] *sent forth out of* [*their*] *caves unto the starres of heaven, to swim through the liquid Summer,* [*viz. the cleare aire in the Summer.*]

60

‖ *Wonder at.*

‖ *A swarme of bees gathered round together like a darke cloud.*

‖ *Carried or moved.*

* *Behold,* [*or marke it well:*] *for they.*

* *And branching roofes,* [*viz. to make their abode amongst the greene boughes of trees.*

‖ *Wonted or usuall.*

* *Balme gently bruized. This is an herbe wherewith bees are delighted.*

* *Unnoble* [*or vile, because it grows every where.*]

* *A tinkling noyse as of basons.*

* *And shake the cymbals of* [*Cybele*] *mother* [*of the Gods*] *round about.*

‖ *The cymbals are tinkling instruments which were used in the sacrifices of Cybele.*

Al. *Of Mars.*

* *To* [*or in*] *their seats medicined,* [*viz. prepared with such juyces and herbes as are mentioned.*]

* *They will hide* [*or betake*] *themselves.*

[maintaine] [*their] hives. * Yea, hereupon they fashion out * new wax by skill, and * make their ‖ clammie hony.

f Hence when as * you shall behold a swarme sent forth even now out of their hives unto the skies, to wave through the cleare Summer aire; 60 And shall ‖ marvell at ‖ a darke cloud to bee ‖ drawne with the wind:

* Marke well: they doe alwayes seeke sweet waters * and houses among the boughes of trees. To this end sprinkle the ‖ appointed juyces:

* Bruz'd balme-mint, and the * common grasse of hony-suckle.

And make * a ringing noyse, * and tinkle round about the ‖ cymbals *Al.* of the mother [of the Gods.]

The [bees] will settle all together * upon their sprinkled seates: [yea] * they will get themseles into

into the inmoſt * cabbines || after their manner.

* *Cradles [viz. hives fitted for them.]*
|| *By nature of their owne accord.*

g But if they ſhall goe forth to fight (for diſcord oftentimes * hath growne betweene two kings with great adoe,) [You may] both preſently [foreknow] * the ſtomackes of the common ſort, and alſo you may * perceive long before [|| their] trembling hearts [prepared] for warre.

* *Hath gone with a ſtately pace as in kings [viz. marched or crept] to two kings with a great motion [or ſtirre,] for that their kingdome is impatient of any conſort, or they cannot endure two kings.*
* *The minds of the common people.*
* *Know.*
|| *Their hearts ſtirring [or riſing] to battle.*

g And hence he proceedeth to a fifth precept, concerning the battels of the bees, which he ſetteth out by a principall cauſe thereof, and by ſignes. The chiefe cauſe is diſcord ariſing betweene the kings or maſter-bees.

The ſignes whereby any one may foreknow their ſtomacks, and their trembling hearts prepared for warre, and ſo their skirmiſhes are.

For why, that warlike noyſe * of a brazen trumpet ſounding harſh, * doth checke * thoſe which doe linger long.

* *Of hoarſe ſounding braſſe.*
* *Doth chide [viz. rebuke or provoke and haſten forward.*
* *[The bees] lingring long [or making no haſte.]*

You ſhall heare the night before a warlike noiſe, as of a ſounding trumpet, calling all forth to warre, and withall ſundry broken ſounds, as of trumpets.

And [after] a voyce is heard * reſembling the broken ſounds of trumpets.

* *imitating.*

* Then haſtily they go together, || and gliſter with their * wings.

* *Then they goe together among themſelves trembling, [viz. quivering with anger or with violence.*
|| *As ſhine as ſouldiers in armour.*
* *Pens or feathers.*

And then the next day they goe haſtily together, gliſtering with their wings, as ſouldiers in armour

* They likewiſe ſharpen [their] ſtings with [their] ſnouts, * and fit [their] lims [to fight.]

* *And ſo they ſharpen [their] darts with [their] bills [or nibs]*
* *And make fit [their] armes, [viz. prepare them.*

They will alſo ſharpen their ſtings with their ſnouts, and fit themſelves to fight.

And

Then they gather thicke about their king, as the Romanes were wont about the Emperours pavilion, and call forth their enemy with loud cries.

And thus when they have got a faire calme sunny day in the spring, they rush out of their hives, and run violently together as souldiers to battell:

Whereby there is a great sound made in the aire:

And all the bees are gathered thick into a great round heape.

And straightway they fall downe killed or wounded out of the aire, as thicke as haile.

So that the acorns fall not downe so fast from the shaken oake.

The Kings in the meane time flie thorough the midst of their armies with their gallant wings.

And shew their brave minds, encouraging their armies,

Stoutly enforcing themselves with all their power not to yeeld,

* *They are mingled thicke about [their] king [for his preservation.]*

* *To the very places of their Prætor [or Emperour.] It is an allusion to the manner of the Romans to desire to bee neerest to the Emperours tent or pavilion.*

‖ *Challenge [or provoke.]*

‖ *Mighty or loud humming.*

* *A cleare spring, [viz. a faire day in the Spring or Summer.]*

‖ *Large and wide fields, [viz. roome enough.]*

* *It is runne together, [viz. they skirmish.]*

‖ *A great noyse is heard forth of the ayre.*

* *In the hie skie [or ayre.]*

* *They being mingled together,*

* *Are woun round like a clew or ball into a great orbe or circle [after the manner of an army.]*

‖ *They fall downe as dead.*

* *From the ayre.*

* *Nor so much of the acorne doth raine, [viz. fall like raine] from the oake being smitten.*

‖ *Ilex is taken for a kind of oake.*

Al. With wings like ensignes,

* *Do turne of: great courages in a narrow breast:*

* *Striving [or encouraging themselves with all their might] severy greatly not to yeeld.*

And * are gathered thicke about [their] king, and * even unto the Emperours pavilion, and ‖ call [forth] the enemy with ‖ great cries.

Therefore when [they have] got * a faire and cleare Spring time, and ‖ open fields, they rush out of [their] gates: * they runne violently together, ‖ a sound is made * high in the aire: * they mixt * are gathered into a great round heape,

80 ‖ And fall downe headlong. The haile [fals] not more thicke * out of the aire,

* Nor yet such store of acornes raine from the shaken ‖ oake.

[The kings] themselves [flying] thorough the midst of the armies *Al.* with gallant wings,

* Doe exercise brave minds within their narrow breasts.

* Endevouring stoutly with all their power not to

to yeeld, untill * the heavie conquerour hath ‖ compelled either these or those * to turne their backs in flight.

b ‖ These stirrings up of their courages, and these so great * skirmishes,

* Will cease, being ‖ represſed * with the casting up of a little dust.

But when you have recall'd both the ‖ leaders * from the battell,

* Put him to death that seemes the worst, least being a spend-all hee doe hurt: * [but] suffer [him that seemes] the better, [that] hee may reigne * in the pallace [all alone.]

* One [of the kings] will be bright burning red with spots shining like gold.

(For there are two kinds of [kings:]) this [which is] the better, [is] ‖ notable * in countenance,

* *The grievous conquerours* [*or heavie as we say, an heavie enemie.*]

‖ *Enforced.*

* *To give their backes, being turned by flight.*

b *These their furious rages.*

* *Strifes or battels.*

* *Shall rest* [*or be quiet.*]

‖ *Suppreſt or appeased.*

* *With casting.*

‖ *Kings,* [*viz. kings or maſter-bees.*

* *From the forefront of the battell.*

* *Give him to death,* [*viz. kill that of them two*] *which* [*shall*] *seeme the worſe, leſt being prodigall he hurt,* [*viz. leſt he prove a robber, or live onely in consuming the hony, and getting nothing.*

* [*But*] *suffer* [*that*] *the better may reigne.*

* *In the emptie hall,* [*viz. the Emperours pallace free from enemie, as sole king.*

* *One will be burning with spots foule with gold,* [*viz. showing yellow like gold.*] Catachresis.

‖ *Marked, or notably known.*

In mouth.

Vntill the one side being overcome, be causeſd violently to turne their backs in flight.

b Vpon this occasion the Poet commeth to a sixth precept, concerning the recalling & quieting of the bees in these broyles;

Which is, by casting up a little dust, viz. by throwing up a few molds into the aire, which may be felt as raine in the midst amongst them.

And withall teacheth how to continue their peace after, which is, by killing the worse of the two kings, viz. of those two maſter bees, which were the cause of the battell.

And he gives a reason of it, leſt he prove a robber.

But to preſerve the better of them, that he may reigne alone, without any other to provoke him.

And here for more clearnesse, he describeth the kings or maſter bees.

That as there are two kinds of kings, so one of them which is the better, is of a burning red colour, bright with glistering

ſpecks, and of a more notable countenance.

The other is ugly through his ſloath, dragging his broad belly, creeping in a baſe manner before or about the hives mouth.

And moreover ſheweth, that as there are ſuch differences in the kings; ſo there are two principall differences in the common ſort likewiſe.

For that ſome of them are rough and ill-favoured, as if they were all duſtie over; which he illuſtrateth by a ſimilitude: That they have on them a filthineſſe like the ſpittle which the thirſtie traveller comming out of the deepe duſt ſpits upon the ground, and this is the worſt kind.

The other ſort of them ſhines and gliſters with a cleere brightneſſe like gold:

And have their bodies daſht with equall ſpots.

This latter he ſheweth to be the better brood.

And that theſe make the moſt liquid and excellent hony.

‖ *Cleare or ſhining.*
* *With red ſcales* [*viz. with golden ſpots ſhining as ſcales in fiſhes.*
* *Horrible, ugly or loathſome.*

‖ *Idleneſſe or lazineſſe.*
* *And without all glory,* [*viz. baſe*] *drawing his broad belly* [*upon the hives mouth.*]
‖ *Broad, not round as in the other.*
‖ *In a baſe manner.*
* *As the faces* [*or formes*] *of* [*their*] *kings are two, ſo the bodies of the nation* [*or common ſort of bees*] [*are different.*]
* *Of the nation* [*of the bees.*]
‖ *Are of two ſorts, differing one from another, even as the bodies of the kings.*
* *Being filthy* [*or foule*] *are ugly and loathſome.*
* *Drie with thirſt.*
‖ *Paſſenger, or wayfaring man.*

* *With his mouth being drie* [*with thirſt and duſt.*]
‖ *Others are of a cleare and bright ſhining colour.*

* *Burning with gold.*

* *Smeared or annointed,*
* *With like or even drops,* [*viz. ſpots of even bigneſſe.*]

‖ *From theſe bees.*

* *Of heaven,* [*viz. at a meet ſeaſon.*]
* *You ſhall preſſe out,* [*viz. wring or cruſh out.*]

And ‖ bright * with gliſtering ſpecks: that other [king] is * ill favoured.

‖ Through ſloth, * and draggeth his ‖ broad belly ‖ without all honour.

* As [there are] two faſhions of [their] kings, ſo the bodies * of the common ſort ‖ [are two, differing each from other.]

For why, ſome of them * are rough and ill-favoured, like as when a * thirſty ‖ traveller comes out of the deepe duſt, & ſpits upon the ground * with [his] drie mouth: ‖ others do ſhine and gliſter with cleare brightneſſe.

* Gloring like gold, and [having] [their] bodies * daſht * with equall ſpots.

This is the better brood: ‖ from hence at a certaine time * of the yeare,

* You may preſſe out ſweet

ſweet hony, * and not ſo ſweet as liquid, * and which will amend ‖ the over-much hardneſſe of wine.

i But when ‖ the ſwarmes flie * aſtray, and play * in the aire,

* And care not for [their] hony combes, and leave [their] * coole houſes,

* You muſt reſtraine [their] ‖ unſtable mindes * from [that] vaine] ſport:

Neither [is it] any] great labour * to repreſſe them. * Plucke away the wings from [their] kings. [And then] ‖ not any one will be bold * to flie ſo high, or * to remove the ſtandards from [their] campes, * the kings ſtaying behind.

* Let your gardens * ſmelling ſweete ‖ with ſaffron flowers entice them.

* *Nor ſo much ſweet as liquid, [viz. pure, clarified, or cleare from dregs.*

* *And to tame [viz. fit to tame the hard taſte of Bacchus [or of wine, Met. effic.*

‖ *That is, to take away the unpleaſantneſſe or ſharpeneſſe of wine, or the like: or to make ſweet wine called Mulſum, viz. baſtard wine or Metheglin, by ſeething wine and hony together.*

‖ *The bees riſing together.*

* *Vncertaine [whither they will flie.*

* *In heaven, or above, as in the skie.*

* *And do contemne or neglect.*

* *Cold rooſes [viz. hives.]*

* *You ſhall forbid, [viz. withdraw or ſtay.*

‖ *Wavering or unſtaied.*

* *From vaine play or paſtime.*

* *To prohibite or ſtay them from flying away.*

* *Plucke them off.*

‖ *None of the bees dare be ſo bold, or adventure.*

* *To goe [or undertake] a high journey.*

* *To plucke up [to ſtirre up the reſt to flie away. This is a borrowed ſpeech, a Metaphor taken from ſouldiers, who by plucking up and removing their ſtandards, doe ſhew to their fellowes that they are about to goe from that place.*

* *Thoſe, [viz. the maſter bees] lingring.*

* *Your orchards or gardens, &c. let them.*

* *Breathing out, or ſending out ſmels.* ‖ *With all ſuch flowers as wherein bees delight.*

Which will notably amend the over-much hardneſſe of wine, to make it moſt delicate.

i Here hee repeates againe the fourth precept, concerning the keeping of the ſwarmes, that they fly not away.

Firſt, that when they begin to ſport in the aire, & to leave their hives, and ſo to offer to flie quite away, they bee reſtrained and with drawne after this manner following: viz.

By plucking off the wings from their kings.

For that then none of the reſt dare be ſo bold to flie ſo high,

Or to offer to remove their ſtandards, viz. to provoke their fellowes to flie away, ſo long as the kings ſtay behind.

A ſecond means of retaining them, is, by the ſweetneſſe of trees & flowers growing about or near unto the hives. whereof ſundry kinds are mentioned before & and after,

A third remedy, is by commending them to the guard of *Priapus* whom they made the god of their gardens, and placed him at the entrie the rof, with his willow hooke, to keep away both theeves & birds, and to save the bees from all annoy.

k But here he returneth againe to the second remedy, that hee that hath a due regard of his bees to have thē to prosper, & himselfe to thrive, look to that chiefly, to plant store of thyme and pine trees reund about neare unto his bees.

And that he labouring hard, set also other fruitfull trees about his grounds, being carefull in watering them till they take roote.

l Vpon this occasion the Poet makes a profitable digression to the pleasantnesse and cōmodity of orchards & gardens, which hee professeth that hee would have prosecuted more fully, had he not purposed to be very briefe in this treatise, which he expresseth by an allegory taken from mariners approaching neere unto the haven.

That otherwise he

‖ *And let Priapus who is the god and preserver of the gardens, be set at the entry of the bee-garden, with his willow reaping hooke to drive away theeves and birds, and to preserve the bees.*

‖ *Priapus, sonne of Bacchus and Venus.*

Al. *The keeper both of theeves and bees, with his sallow hooke save them.*

Al. *And let him.*

* *To whom such things are a care* [*viz. who hath a care of bees that they may prosper.*]

‖ *Tong pine trees.*

‖ *Set them.*

* *The roofes*, [*viz. the bee-gardens or the hives.*]

* *Let him weare his hand with hard labour*, [*viz. with labouring hard.*]

* *Let him fasten downe fruitfull plants to* [*or in*] *the ground.*

‖ *Sets of fruitfull trees.*

* *Let him water*, [*viz. let him powre upon them*] *friendly showres*, [*viz. wholesome water like showers, or instead of showres.*

* *I indeed but that I may draw* [*downe*] [*my*] *sailes, and may hasten to turne my prore* [*viz. the forepart of my ship*] *to the lands:* [*that is, but that I desire to draw towards an end, as the weary mariner towards the land.*

* *Under* [*or about*] *the extreme end of my labours.*

‖ *Toyles or paines.*

* *Perhaps I would sing of*, [*viz. would write of in verse after this manner*] *what care of husbanding might adorne both the fat orchards*

‖ And let the guard of ‖ *Priapus* borne in Hellespont, with his willow hooke, [who is] *Al.* the keeper both of theeves and birds, save them [from annoy.]

k Al. [And] he himselfe * to whom such things are in regard, bringing thyme & ‖pine-trees from the high moūtaines, let him ‖ plant [them] largely round about *the houses [of the bees.]

* Let him labour hard: [yea] * let him set fruitfull ‖ plants, and * water them with friendly showres.

l And now * indeed, but that I would strike saile, and make haste to turne my foredecke to the land *a little before the last end of my ‖ labours,

* I would perhaps declare what care of husbanding [the ground] might beautifie both ranke

ranke gardens and the rose-borders of Pestum, which beareth Roses twise a yeare.

[*or gardens*] *and the rosiers* [*or rose-gardens, or rost-beds of Pestum* [*a towne of Lucania*] *bearing twise a yere,* [*viz. where through the temperature of the heavens, the ground beareth abundance of rosis twise in the yeare, to wit, in May and September.*

would have handled the manner of husbanding of gardens and rose-yards, to make them ranke and fruitfull.

* And how endive delights to grow neare water sides.

* *And after what manner endive* [*viz. the herbes called endive or succory*] *might rejoyce in the rivers well drunke of.*

Also the manner of planting endiue and succorie neare water sides.

And also [how] ‖ banks greene with ‖ parsly [delight therein.]

‖ *Greene parsly bankes.*

‖ Apium *taken for common parsly, and not for garden parsly.*

And how to have the greene bankes of parsly.

* Yea how the cucumber writhen among *the herbes *might grow to be very big.

* *And the cucumber.*

* *The herbe* [*viz. herbes or weeds.*]

* *Might increase into a belly.*

Likewise how to have faire great cucumbers.

Neither * would I have passed over in silence the Narcissus which so *lately flowers, or * the branch of the *crisped ‖ branke ursine.

* *Had I held my peace of* [*or said nothing of*] *the Narcissus or white daffadill bearing leaves* [*or flowering*] *late.*

* Sera pro Serò, *a Newter Adjective for an Adverbe.*

* *The twig* [*viz. of the herbe called branke ursine.*]

With store of Narcissus.

And the pale ivies, and also the myrtle trees ‖ loving the shoares.

* *Bowed or bent.*

‖ *Acanthus or beare-breech. See before in the third Eclogue.*

‖ *Delighting to grow neare the Sea-shoares.*

Brauke ursine.

Ivies.

Myrtle trees and the like.

* For I remember that I have seene under the lofty towers of ‖ Oebalia, (where the blacke river Galesus ‖ moisteneth the *yellow fields) an old man ‖ of Corycus,

* *For I remember me to have seene* [*viz. that I once saw*] *an old Corycian fellow under the high towers of Oebalia, &c.*

‖ *By Oebalia hee meaneth Tarent built by the Oebalians, viz. the Lacedemonians in the Country of Calabria.*

‖ *Watereth.*

This he confirmeth by the example of an old man of Coryeus, neare unto Tarent.

* *The tilled* [*fields*] *waxing yellow* [*with ripe corne.*] ‖ *Of Cilicia: for Corycus is a towne of Cilicia.*

Who having but a few acres of ground left after the diuision of the countrey.

* *To whom there were a few acres of the country left,* [*viz. after the diuision of the fields of Tarent made by Pompey to the old souldiers, not left and forsaken as contemned by the owners. Some thinke it is meant, left by his ancestors, and made fruitfull by his husbandry.*

* to whom therebefell a few acres of the countrey, that was left [after the diuision [of the gronnds]

The soyle whereof was neither fruitfull for graffe nor corne, nor yet commodious for vines.

* *Neither was that* [*ground*] *fertile for bullockes,* [*viz. for pasture,*] *nor the corne growing on it* [*or puise.*]

‖ *Good for other cattell,* [*or thus, nor a fit crop for cattell, viz for sheepe.*

* *Neither* [*was the ground.*]

* *To Bacchus,* [*viz. fit or good for vines.*]

* The soyle whereof was neither fruitfull for feeding bullocks, nor the crop ‖ fit for cattell, * neither yet [was it] commodious * for wine.

Yet this old man planting herbes in that ground thinly here and there,

‖ *Yet this man, &c.*

* *He pressing* [*or pricking downe,*] *viz setting.*

* *Pot-herbes* [*viz herbes fit to bee eaten, of divers sorts*] *thinne in the bushes.*

‖ *All herbes used about religious ceremonies, or to holy ends.*

‖ *Meet to be eaten sparingly.*

‖ Yet in this place * hee planting * pot-herbes thinly here and there among the bushes, and white lillies round about, and ‖ verveine, and poppie ‖ fit to be eaten:

Thought himselfe as rich as a king thereby.

* *In* [*his*] *minds,* [*viz. in conceit*] *the wealth of kings* [*because it is the mind, not the chest that maketh rich.*

Did match * in conceit the wealth of kings;

And could at any time furnish his table with dainties of his owne growing, without any other cost.

‖ *At late night* [*or late in the evening.*]

* *He loaded his tables.*

‖ *Meates, or provision of his owne.*

and returning home ‖ late at night, * furnished his table with ‖ dainties unbought.

Having abundance of roses in the Spring, and apples in Autumne, and those ripe with the first.

* [*He began, or was wont*] *to plucke roses first,* [*viz with the first.*

Or carpere *for* carpebat. Enal.

* *And also* [*he plucked*] *apples* [*first*] [*viz. his were first ripe.*

* He gathered roses first in the Spring, * and likewise apples in the Autumne.

And also store of greene herbes in the hardest winter, when all elsewhere were killed with the frost.

* *And when the sad* [*or terrible*] *Winter even now did burst the stones*

* *with cold, and bridled the courses of waters,* [*viz. of the rivers.*]

* And even when the hard Winter did burst the stones * with frost, * and stayed the course of

of waters * with [her] ice:

* *Wilbice.*

* Even then did hee gather fresh leaves of pleasant Acanthus.

* *Even now did he shoare the tops of soft branke ursine* [*viz. new sprung,*] *that is, he had fresh herbes.*

Thus he proceeded still, watching his opportunities, waiting on the time, and oft thinking it long before it came.

Oft blaming the || lateward Summer, and the West windes * lingring over-long [before they came.]

|| *Late.*

* *Staying long,* [*or making long delayes,*] *because the West windes are the first messengers of the Spring.*

Therefore the same [old man] [was wont] t' abound first [of all] *with breeding bees, and with store of swarmes and to gather foaming hony out of the || pressed hony combes.

Hereby he was wont to abound with breeding bees and store of swarmes.

* *With bees full of yong ones, and with many swarmes.*

|| *Crushed or strained.*

And plenty of hony.

* He had linden trees, and the pine tree || yeelding most abundantly.

* [*There were*] *to him linden trees and the most plentifull pine tree,* [*or great abundance of pine trees.*

|| *Most fruitfull* [*or profitable*] [*viz. for making their hony combes.*

Having all trees wherein the bees delight, as both linden trees and also pine-trees.

* And as many apples as [each] fruitfull tree had in the fresh blossom, it had so many ripe in the Autumne.

* *And with how many apples* [*each fruitfull tree had cloathed* [*or arrayed*] *it selfe in the new flower* [*viz. at the first knotting*] *it held even so many ripe* [*apples*] *in Autumne* [*viz. at the gathering*] [*that is, they did all prosper.*]

And marvellous increase of apples; so that looke how many yong apples he had set on the trees presently after the blooming, so many ripe ones he gathered in the Autumne; all seemed to prosper.

* He moreover set in order lateward elmes.

* *He also removed* [*or translated*] *into order* [*viz. into rowes, after the manner of a Quincunx*] *late elmes* [*viz. elmes that grew but slowly.*

He moreover planted elmes.

And the * hard peare-tree and sloe trees now berring || plums.

* *Very hard,* [*or the great and strong peare tree.*

|| *Plums, or damosins, not sloes, because the nature of the trees were changed by the change of the ground through husbandry.*

And withall peare-trees and plum trees.

And also the plane-tree.

And also plane trees for shade.

¶ But he concludeth this digreſſion, that he is enforced to cut off all longer diſcourſe of theſe things through lacke of time, & leaves them to be recorded by others.

m Here he commeth to a ſeventh precept concerning the nature and qualities of bees; where their whole worke is expreſſed in divers parts

And firſt he toucheth a fable cõcerning the originall or their firſt receiving of their excellent qualities, which they are ſaid to have had from *Iupiter*, for a reward of feeding him when hee was new borne.

That bees following the ſhrill ſound that *Cybeles* prieſts made at his birth, to the end that his crying ſhould not bee heard, found him in a cave of the hill Dicte in Crees, where hee was hid from his father *Saturne*, and fed him there with their hony. Of which fable ſee *Ramus* his Commore at large.

n Then hee proceedeth to ſhew their admirable qualities; as that they have their yong ones in cõmon, both bred in cõmon, and all having a common care of them: and alſo that they have a citie and common hals,

* *Now in inſiſting* [*viz eſteeming*] *a ſhadow to* [*men*] *drinking* [*under the ſame.*]

‖ *Over paſſe or omit.*

* *Being ſeparated* [*or excluded*] *by unequall ſpaces,* [*viz. being hindered from having the like, or from finiſhing the worke by the ſhort time of my life, or of my leiſure, compared to that old mans.*

* *Leave them to others to be rehearſed hereafter.*

* *The natures or gifts.*

‖ *Hath given to bees beſides what they had before.*

‖ *What reward the bees had for following, &c. and feeding Iupiter.*

* *Of the Curetes* [*viz. of Cybeles prieſts called Corybantes, or of the people called Curetes, being the firſt inhabitants of Creete, who undertooke the nurſing of Iupiter, to hide him and his crying from his father Saturn, in a cave at the foot of the hill Dicte in Candie.*

* *And* [*their*] *ratling braſſes.*

‖ *Iupiter.*

* *Vnder the Dictean cave.*

‖ *Onely the bees of all other creatures have their yong ones bred in common of them all, and have a common care of them.*

* *Children* [*viz. yong brood*] *common.*

* [*They have alſo*] *rooſes* [*viz ſome houſes*] *of* [*their*] *citie common,* [*viz. common hals.*

* *Whereof they are alike partakers or partners in.*

* *And oft paſſe over* [*their*] *time* [*or the time of their life,*] *viz. live perpetually.*

* *Vnder great lawes.*

* *And* [*the bees*] *alone have knowne their native countrey, and their certaine dwel-*

tree * giving ſhade to folke drinking [under it.]

But I indeed‖ paſſe by theſe things, * being bard [from them] by my unequall ſpace [of time,] and * leave them to bee recorded of others hereafter.

m Now goe to [then,] I will diſpatch * the qualities which *Iupiter* himſelfe ‖ hath added unto bees: [‖ to wit] for what reward, they following the ſhrill ſounds * of *Cybeles* prieſts, * and [their] tinkling cymbals fed‖ the king of heaven * in a cave of the hill Dicte in Creete.

n ‖ They alone have [their] * yong in common, * and common houſes [alſo] of [their] citie, * and leade [their] lives * under worthy lawes.

* And they onely know [their own] native countrey, and their certaine

dwelling houses.

* And being mindfull of the Winter * that will come, * doe take great paines, * and lay up in store, for the common use, the things which they have gotten.

* For why, some of them toyle for living, and * are busied in the fields || by a covenant * made [amongst themselves.]

|| Part [of them] lay within the * fences of [their] houses, * the juyce of Narcissus and * clammie gumme [gathered] * from the barkes [of trees,] || being the first foundations || of [their] hony combes. * And afterwards they fasten thereto gluish wax.

* Others bring forth [their] yong ones now at perfect growth, the hope * [all their] stocke: Others [of them] || fill up the purest honey, and || stretch out [their] cels * with the finest life hony.

taine houshold gods, [or private and severall houses, viz. their owne hives or cels.

* *And [they] being mindfull of, &c.*

* *About to come.*

* *They try labour by experience, [viz. they made experience of labours.]*

* *And lay up things gotten in the midst.*

* *For some [bees] do watch diligently for living [or food] viz. do take all occasions to labour for living, and bring in provision.* Victu *for* victui.

* *Are exercised [viz. occupied.]*

|| *By a certaine appointment, or order.*

* *Agreed of, or covenanted.*

|| *Other some [of them.]*

* *Hedges or bounds.*

* *The teare of Narcissus, [alluding to the fable, because the boy Narcissus was turned into a flower; whereof before.*

* *Cleaving [or sticking] glue.*

* *From the barke.*

|| *As, or for the first foundations.*

|| *To their hony combes.*

* *And then they hang upon [them] stiffe waxe, [such as is stiffe and clammy, called* propolis, *viz. ee-glue.*

* *Other [bees] bring forth [out of the huskes or skinnes wherein they are bred] the yong ones growne to perfection, [viz. as the henne hatcheth the chickens by sitting on them,] [or else doe leade them abroad, and accustome them to labour.]*

* *Of the Nation [viz. of the continuance and increase of their swarmes or hives.]*

|| *Doe fill the cels or combes with the purest and finest hony.*

|| *Fill full, or stuffe out.*

* *With liquid [or pure] nectar [viz. the thinnest and most excellent part of the honey.*

and lead their lives under worthy lawes.

That they only of all creatures know their native country and their certaine dwelling houses.

That they are mindful of winter before it come, and take great paines in Summer to provide and lay up in store for the common use against that time.

After hee sheweth how they divide their workes;

That some of them are busied in the fields to seeke and fetch in provision, as by a covenant amongst thẽselves.

Others worke within their houses; laying the first foundations of their hony combes with juyces of herbes and gums of trees.

And so build thereupon, framing and fashioning their combs.

Others breed and bring forth their yong and leade them out, when they are come to perfect growth; thus accustoming thẽ to labour.

Others of them fill up their cels with the purest and finest life hony.

Others are appointed to ward at their gates.

And these by turnes do watch the raine and clouds.

Or else take off the burdens of those which come laden home, and work them in their hives.

Or making an army doe drive away the drones.

And generally hee declareth how all of them do bestir themselves in their worke, each in their proper place, as sweating at it.

Which diligence & haste of theirs, hee illustrateth by a notable similitude taken from the Cyclopians, Vulcans Smiths, framing thunder bolts for Iupiter.

That like as they making up their bolts in haste out of the softened iron lumps.

Some of them blow the bellowes.

Others quench their mettals hizzing in the troughes.

* *Custodia, [viz. keeping or watching] at the gates, hath fallen to lot, [viz. as to their lot, or by lot, speaking after the manner, as it is in warre, to keepe out the enemy.*

* *And they doe behold [or observe] by course the waters [viz. drops of raine] and clouds of heaven, [that is, clouds overcasting, and all signes of the weather, as of showers or fair wet.*

‖ *They receive.*

‖ *Loades.*

‖ *Of such bees as come loaden home, and and doe helpe them.*

* *Or an armie [of them] being made [viz. having gathered a troupe of them together.]*

* *Stalls. Metaph.*

‖ *The drone bees without sting.*

‖ *A sluggish or slothfull beast, one'y consuming their hony, and getting none.*

‖ *They ply their worke [viz. as men untill they sweat.]*

‖ *Their hives.*

* *Yeelds a savour [or a sweet sent.]*

‖ *By the herbes from whence they gather their hony and wax.*

* *When the Cyclops [viz. a people of Sicily having but one eye in their forehead, famed to be Vulcans smiths, and to make thunderbolts for Iupiter.]*

* *Hastea.*

* *Lightnings.*

* *Out of masses [or wedges [of iron or other metall] softned [in the fire, or plyant to worke on.]*

* *Some [of them] take in blasts [or wind] and send it forth againe with bellowes of bull hides.*

* *Dip their mettals hizzing, [viz. comming out of the glowing fier.]*

* *Brasse, in a lake [or trough of water as smiths use.]*

[And other some] there are, to whom * the warding at their gates falleth for [their] lot.

* And they by turnes doe watch the raine and clouds of heaven.

Or else ‖ they take the ‖ burdens ‖ [of the bees] [then] comming [home.]

* Or making an army, drive away from [their] * hives ‖ the drones ‖ a lazie cattell.

‖ Their worke is hote, and ‖ [their] fragrant hony * smels sweet with ‖ thyme.

o And even as * the Cyclopians when they * make up in haste the * thunderbolts [of *Iupiter*] * out of the softned iron lumpes;

* Some [of them] blow with [their] bellowes made of bull-hides:

Others * quench [their] hizzing * mettals in the trough.

* Etna

* Etna groaneth *through the ſtithies *placed thereon.

‖ They among themſelves lift up their armes ‖ in order with great force, and often turne the iron * with [their] pinſers holding ['t] faſt.

None otherwiſe (*if that I may compare ſmall things ‖ to great)

* An inbred love * of getting [hony] * doth even inforce the bees of *Athens, ‖ and every [bee] in her owne place.

p‖ The townes [are] the charge [given] to the *ancient: [bees,]

And * to fence their hony combes, [yea] *and to make them houſes *moſt cunningly deviſed.

*But the yonger [bees] returne [home] weary late at night,

* Loaden on the legs with thyme: ‖ they are

* *Etna*] *a mountaine in Sicily burning with perpetuall fires, through the abundance of brimſtone and other matter in it: fained to be the ſhop or worke-houſe of Vulcan and the Cyclops for the often and great thundring and lightning in thoſe parts.*

* *With the ſtithies.*

* *Layed upon it.*

‖ *Others of them.*

‖ *Making, as it were a muſicall harmony by the order of their ſtrokes upon the iron, to faſhion it on the ſtithe.*

* *With a paire of pincers holding faſt* [*the iron*]

* *If it be lawfull to compare.*

‖ *With great.*

* *A love bred in* [*them*] [*viz. a naturall love*]

* *Of having.*

* *Do burge* [*viz. vehemently preſſe or charge*]

* *Of Cecropia,* [*viz. of the citie Athens, ſo called of Cecrops, builder and king of Athens, where is moſt excellent bony in abundance, for the flore of thyme neare unto it.*

‖ *Every one in her owne office.*

‖ *The ancient* [*elder bees*] *have the charge of the townes* [*viz. of the whole hives*] *committed to them.*

* *A care to the ancient.*

* *To fortifie.*

* *To faſhion* [*or frame them*] *Dedalian roofes* [*viz. houſes built with admirable art.*

* *Dedalus like* [*viz. artificiall, like as if framed by Dedalus that moſt cunning workeman.*

* *But the leſſer* [*bees*] *betake themſelves* [*home*] *weary at late night,* [*viz. late in the evening.*

* *Full* [*in regard of or upon their*] *legs, Syn.* [*viz. loaden with hony or wax made of juyce ſucked out of thyme and other flowers.*] ‖ *They feed, or get their living or proviſion all abroad.*

Etna in the meane while groaning under the ſtithies that are placed thereon.

Thoſe among them, who weild the hammers, doe lift up their armes to ſmite in order, and ofte with their pinſers turne the iron holding it faſt.

Even ſo (to compare ſmall things with great.)

A naturall Love of gathering & making hony, enforceth the little bees to ſtirre themſelves, and every bee in her own place.

p Thus ſtill going on in the former diſtribution of their works, he ſheweth that the elder bees have the charge of the whole hives committed to them.

To fence their hony combes, and to make them houſes in a moſt artificiall and exquiſite manner.

The yonger labour abroad in the fields, and returne home weary and loaden late at night.

How they ſeeke and travell for their proviſion every where both on the bloſſomes of crab-trees or ſallowes which we call palmes.

So upon saffron.
The linden trees.
The flower of the red Hyacinthus & all other sweet flowers.

q Here he still goeth along, and to declare by the way what a cõmunity they have in labouring and resting together, and so likewise in sleep and watching: That all of thẽ rest together, & all of them labor together, that there seems to be but one rest and one worke unto them all.

How in the morning they rush out of their gates all together to work, and so continue in labouring all the day till the evening admonish them to depart home.

And then returne, and so refresh their wearie limbs.

How at that time when they are got into the hive, there is made a great humming noyse by one of them about the hive, who by her sound commandeth all to take their rest.

So that after when they have all reposed themselves, there is a great silence among them, that no stirring or noyse is heard all the night.

Thus every one with

* *The service trees [or crab trees.]*

* *Greenish or gray sallowes, which we call palme trees, on which bees use to lie very much.*

‖ *Of Cassia see before.*

* *Fat tilly.*

* *The Hyacinth of a blacke red colour, like iron: of the flower so called, or red purple lilly, see before Ecl. 3.*

* *Of workes to all, [viz. they all rest, from their labour together, and they all worke together.*

* *They rush forth of the gates early in the morning: delay [is] no where: againe, when as the evening starre hath admonished, the same [bees] depart at length.*

‖ *From seeking their provision.*

* *They seeke their roofes, [viz. they returne to their hives.*

* *Then doe they cure for [their] bodies.*

‖ *There is made a sound or noyse, [viz. by one of them flying about, by her humming, commanding all to take their rest.]*

‖ *Doe generally make a great noyse.*

* *Utmost parts [viz. outsides] and thresholds,*

* *Composed [viz. becken themselves to rest.]*

‖ *There is no noyse [all] the night.*

* *Into [viz. for or through] the whole night.*

* *The owne sleepe [of every bee occupieth, &c. [viz. every bee refresheth their weary limbs by their sleepe.*

fed every where both [upon] *the crab tree blossomes and *gray sallowes, ‖ and Cassia and red saffron, and upon the *ranke linden trees, and also [upon] *the ironish coloured hyacynth.

q [There is] one rest *from worke to all [of them,] one labour [is] unto [them] all.

*In the morning they rush out of [their] gates: [there is] no stay; againe when as the evening admonisheth them to depart at length out of the fields ‖from feeding, then *goe they home; [and] *then doe they cherish [their] weary bodies.

‖ A sound is made, and they ‖ doe buz about the *bounds and entrances [of their hives,]

Afterwards when as they have *reposed themselves [to rest] in their chambers, ‖ there is silence *[all] the night, & *every ones owne sleepe posi-

possesseth [all their] * weary lims.

* *Wearied joynts.*

rest and sleepe doth recreate it selfe.

r ‖ Nor yet indeed doe they * depart farre from [their] hives * if it be like to raine ; * or trust unto the ayre when * the East windes will arise.

‖ *But they doe not depart or flye abroad farre.*
* *Goe backe longer from [their] flats, [viz. goe farre off from home.*
* *Raine hanging over, [viz. if there be any raine presently toward.]*
* *Or doe they trust the beares, or flie. [viz. they dare not commit themselves unto the aire to flie abroad.*
* *The Easterne winds approaching, or comming neare, [viz. when it will be wind*

r Here is repeated their forcknowledge of the weather, and what they doe therein. That if it be like to be rainy or windy, they will not flye farre from their hives.

But they will seeke water neare them round about.

And flie no further abroad then they may get home before the storme.

But ‖ they are watered *safely under the walls of the citie ‖ round about.

‖ *They drinke or fetch water.*
* *Being safe.*
‖ *On every side.*

Or if they be overtaken by the windes, they use to take up little stones to peize and carry themselves even and steadily: like as floating boates doe take up balasse, [viz. doe loade themselves with sand or gravell] in a rough water, to preserve them safe, and to go the better; even so doe they take up these little stones to beare themselves even through the empty aire.

* And they adventure but short courses ; and oft times doe they take up little stones, as * floating boats [doe take up] balasse * in a rough water.

* *And they trie [or assay] short excursion, [flights, walkes or journeyes] [viz. to goe no further then they may get home before the storme.]*
* *Unstable [or wavering] boates [or barges.] Saburra, is the lastage or balasse wherewith ships are poyzed to make them goe upright, as grosse sand, gravell, or the like.*

With these [same little stones] * they beare themselves levell thorough the emptie * cloudy aire.

* *The flood [viz. tide or surges, tossing, and so putting the ship in danger.*
* *They peise themselves, [viz. make themselves weighty to goe steadily]*
* *Clouds or darke weather.*

s Next hereunto the Poet declareth the manner of the breeding of bees.

s You will wonder * that that same manner [of living] hath so pleased the bees, that they doe neither * give themselves to ingendring ; nor being ‖ slothfull, doe let loose

* *That manner to have pleased, [viz. that that custome hath so pleased, [or that they are delighted with such a kind of procreation.]*
* *Delight in companying together for the cause of generation, [viz. take delight in ingendring.]*
‖ *Idle or sluggish, doe loose, &c. or dissolve, [viz. spend or weaken their bodies with lust.*

That they are not bred by ingendring, as most other living creatures are.